

Fudai Japan AB2

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reported to have once gathered five hundred natives for a Buddhist ceremony and had them say prayers a million times using a large rosary. Another priest, Benzui the Third, composed a song "Kobikiuta" which he translated into Ezo and he was frequently seen walking around his district accepting offerings of rice while he, in turn, gave aid to the sick and the lonely and urged the people to accept the gospel of the Buddha. Whenever he obtained followers he would teach them the song he had composed and he would dance to the tinkle of his bell. He preached in a simple manner and taught the natives to read and write Kana. The Ezo respected him and called him the Prayer God.⁴⁰ There are further examples such as the Kokutaiji priest who translated the Five Commandments of Buddhism into

⁴⁰ Sapporo Kushi states that Nembutsu Shonin translated the *Kobiki Uta* of Ranshū into the Ezo tongue. Although the translation differed somewhat this song was taught by the Kokutaiji temple in Akkeshi and it is given below. (The "Gose no Shiori" of Ranshū is actually a *Kobiki Uta* and the entire thing can be found in the *Hokkai Kaikyō Kikyō*. Essential materials on the opening and civilizing of the North Sea region.)

Nembutsu Shonin

Kobiki Uta

Namuamidabutsu

Ezochijin usuyama zenkoji sandai zendaihonganji benzui shonin

Nembutsu shohan

Hear all ye people. Listen to what I have to say

(Tapan Utare

Epakashimuko Taka)

Sooner or later

all men must die once

(Tonashikamoreika

Arishimu Yuiraina)

If you are afraid to die

say your prayers

(Raikohan chiki

Nenfuchimukiiyare)

For who says his prayers

will someday

(Kiikaru Neyakina

Senbarayatsuka)

although his body

may cease to live

(Kanseneta Hake

Raitwa Ne Yatsuka)

Like a cicada discarding his cast

(Yaaki Shi Seihere Osiyora Mukokachi)

He will go to the land of the moon and the sun

(Chiyufu Afure Ha)

and the land without death

(Shomorai Kodanta)

to be reborn there

and live as he pleases

(Omansebutoha

Yaeramu Ainine)

If your wife and children are dear to you

(Emachiho Otare

Enu Kashikewa Neteiki)

Have them say the prayers together with you

(Utoranen Fuchi

Kuchiki Hiraka)

For then, you will meet no difficulties in this world

(Takan Mushirikata

Shomoyaihomashu)

and in the world to come you will find yourself in heaven

(Mushiri Etmhako

Achiran Setokote)

where Japanese and Ezo, the noble and the common

(Samo Mo Ainu Mo

Utare Mo Tono Mo)

will live together on the same leaf of the lotus

(Shinefu Ike

Kashiketa Anna)

to enjoy life without end

(Chihore Funn Hetsune

Shamaorai Ruhone)

Henceforth let all say the prayers of Namuamidabutsu

(Namuashitaki) and Amida butsu. (Kamoi Ratsuta) for

they shall be blessed. Blessed are they who say Ami-

dabutsu Namuamidabutsu Namuamidabutsu Shoshibutsuhiko.

Higashi Ezo Nikki 21.

[P.74 (B)]

THE GENERAL APPEARANCE OF THE AINU 11

head covered. Should anyone cut his hair, unless it³⁰²
 be on the occasion of a death, misfortune will follow;⁷⁶⁵
 either he himself or some of his near relations will⁸²⁶
 die soon after it. So have the gods taught. Let all⁷⁷⁶
 therefore beware."

Another legend runs thus: "In ancient times, when⁵³⁹
 the Divine One came down from heaven to teach the
 people, he said: 'Let any woman whose husband
 dies cut and pluck her hair out and look very miserable.
 Let her also wear a hood upon her head. If she does
 not look sad and remain apart from other people, some-
 one might want to marry her and that would be a very
 bad thing to do. No widow should allow her hair to⁵⁵⁷
 grow long again, nor should anyone who has lost a
 husband or wife remarry. This is because husbands
 and wives rejoin one another in the world beyond the
 grave.'" So taught Aeoia the Divine. But, although¹⁷⁸
 superstitions die hard, the barber has now come in,
 so that this one respecting the hair is rapidly dis-
 appearing, for both young men and women now dress
 their hair in foreign fashion.

Apropos of this matter, it is very interesting to¹⁷¹
 remark that it is reported how Satan himself once³⁰²
 preached a sermon from the pulpit of North Berwick
 Church, in which he comforted his many servants by
 telling them that so long as their hair was on, no harm
 could come to them!

But speaking more particularly to the point of the¹⁴⁴
 general appearance of this people—one friend said to
 me when visiting them, "How very like the Japanese
 some of them are! Look at those children! Why, I
 see no difference between them and the Japanese boys
 and girls playing with them!" But this, I pointed
 out, was not at all to be wondered at, considering what
 we know about child adoption and intermarriage. Of
 course they resemble one another, as we find them
 doing throughout the whole of Japan. Adoption of
 Japanese children has in past ages been one great way⁵⁹⁷

CHAPTER II

THE STATUS OF AINU WOMEN

It will be seen in the next chapter how a certain ⁵⁶² haunted man professed to despise his departed spouse and how he said that now she was dead and buried he never wished to see her again. But it must not be supposed from this example and one or two more I might cite if necessary, that the Ainu men are misogynists, for they are not so. However, they sometimes tell a remarkable story of the creation of Hokkaidō (Yezo), which hits very hard at any talkative woman's capacity for chattering. It is also sometimes quoted by the hearth to children, in order to inculcate the ^[861] principle of working rather than talking. Hokkaidō, we may remind ourselves, is a fine island about the size of Ireland. It has good, rich soil, great abundance of wood, and much coal and other minerals. It has also extensive plains and is well watered. But the western coasts of the island are much more rugged and precipitous than the eastern, and the legend now about to be cited has to do with this fact. It is as follows.

"The island of Yezo was made by two deities, one ⁵³⁹ of whom was a male, and the other a female, and they ⁵⁶² were sent by the Creator of the world. The female had the west coast allotted to her as her portion of work, while to the male deity were assigned the south and eastern parts. For a time they vied with each other in their tasks to see which would get through first. But as the female was proceeding with her work she happened to meet with the sister of Aecina, and in-

539 instead of attending to her duty, stopped to have a chat
562 with her, as is the general custom among women when they meet.

"Whilst they were thus chattering the time sped, till the male delty, working away hard, had nearly finished his portion of the task. Upon looking up and seeing this, the female became very much surprised and frightened and, in order to hasten matters, did her work in a most hasty and slovenly manner. Hence it is that the west coast of Yezo is so rugged and dangerous. If, therefore, anyone is disposed to grumble at the very rugged, rough and dangerous condition of the west coast of this land, let him remember that it was not the Creator Himself who was at fault in this matter, but His deputy. The chattering propensity of the woman god was the cause of this calamity."

Then a nice little moral is drawn from this really beautiful story: "Set a watch over your lips and
[18] attend to your duties, for see how rough the west coast of Yezo is, and that all owing to a chattering goddess!"

But it must not be supposed that the lady was let off without punishment for this grave delinquency. She got such a sound scolding from her male companion that it made her weep bitterly. And this was the origin of tears. Tears are called *nupe* and my informant told me that this means "hear," and "water." She heard and water came from her eyes.

562 On first going among the interior villages, I was much surprised to see how very dignified, ladylike, and decorous the women folk were in many cases, and how much respect the men had for them. The women, where they had not been touched by outside influences, were regarded and treated as the equals of the men, and they had a voice in all home affairs. They were indeed rulers in their own households, and they kept a very sharp eye on their daughters, seeing that they behaved themselves and did their own work. If the men did not like the woman's rule, all they could do

BATTLES WITH THE JAPANESE

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for a short time during the coldest part of the year. 172
There can be no doubt that these houses were very 342
unhealthy to live in, for of those 300 natives brought
down from Shumushir by the Japanese Government
in the year 1874, whom they placed upon the island
of Shikotan off Nemoro, and who made for themselves
pit dwellings, not one is left. They, i.e. those of them
who did not return to their old homes, died of con-
sumption for the most part. Only the remains of
their dwellings are now to be seen there.

But, what, then, about the dwarfs? Anra called 115
them *Koropok-guru*. On asking him what that name 824
had to do with it, he told me that it was because they
were such little demons that this cognomen was given
them. They were so tiny, he said, that several of them
were able to live together under one leaf of a petasitis,
which is called *korokoni*. It is named *juki* in Japanese,
and is the *petasitis japonicus*, Miq. This plant grows to
a great size in some localities in Hokkaidō. The largest
I ever remember having measured was four feet one
inch across and the length of the stem was over five
feet, which stem is used for food by both Japanese and
Ainu. No doubt what he had to say about the origin of
the name was interesting, but it was not at all satis-
factory to me, for I could not bring myself to believe
that *koropok* and *korokoni* meant the same thing.

The following is a short story told about these 539
people. "In very ancient times a race of people who 773
dwelt in pits lived among us. They were so very tiny
that ten of them could easily take shelter beneath one
petasitis leaf. When they went fishing they used to
make boats by sewing the leaves of *sasa* (bamboo
grass) together, and they always fished with hook and
line. If a single herring was caught, it took the
united strength of the men in five boats, or even ten
sometimes, to hold it and drag it ashore, while whole
crowds were needed to kill it with their clubs and
spears. Yet these divine little men used to kill even

- 539 great whales." So much did the Ainu despise those
773 supposed "little men."

But the whole crux of the matter lies in a word, and philology has been very hardly dealt by sometimes. Take two instances only as examples of what I mean. In studying Hebrew it was once remarked by a student that it seemed to him that the principle of the language was this: "Every consonant is interchangeable with the others and the vowels do not count!" But to get nearer home, a gentleman was once very much exercised as to the derivation of the Japanese word, *neko*, "cat." He thought, and thought, and thought again on the problem. At last he said to himself, "Cats eat rats and seem to be very fond of them. Now the word for "rat" is *nesumi*, and "to be fond of" is *konomu*. Now I clearly see the reason. *Ne* is the first syllable of *nesumi*, "rat," and *ko* is the first syllable in *konomu*, "fond of." So we have *ne-ko* "fond of rats!"

Koropok-guru, as these supposed dwarfs are named, can by no manner of reasonable means be made to mean "dwarfs" or "dwellers beneath the petasitis." Its unforced, simple meaning is "people who live below," i.e. "pit-dwellers." And I believe these pits were none other than those which the ancient Ainu, Tungus and Oroks tribes used to live in, as men do even now at times in the north. I repeat, we find no names of places in Hokkaidō in any strange language. To Anra, however, in his hysterical ravings, these beings were very real, and according to him they were wild, spiteful, intolerant and malevolent demons.

CHAPTER V

THE AINU AND OROKS AT WAR

One day, when we were staying at Hakodate, we had Chief Penri with us. On a certain afternoon he went out and returned in a very wrathful mood, "for," said he, "I have just met an *Orokata* (*Orok*) who was very rude to me." "Oh," I replied, "who was he and what has he been doing?" "The beast! He didn't do much," he replied, "but his manner was very condescending and his speech most haughty." "Oh, is that all?" I said. "No," he said, "it isn't. He actually had the impudence to offer me tea to drink!" (Penri of course wished for *saké*!) In this little incident we find another echo of the past, for the feelings these two worthy men exhibited toward one another were of quite a hereditary nature.

The Ainu of Saghalien have for untold ages been in close contact with the *Orokata*, or *Oroks*, as they are now called in brief, and their traditions give us to understand that they were not always on very friendly terms with each other. The *Yezo* Ainu from of old knew of the *Oroks*, and Chief Penri had no good word to say about them. The *Orok* tribe, as the legend now to be cited will show, used reindeer as beasts of burden, and not dogs, as the Ainu did.

"There were six Ainu gentlemen who had their homes at *Taraika*. One of them one day went to visit the *Oroks*, who he found kept a big herd of reindeer (*Cervus Tarandus*). Upon entering one of their houses, he sat himself down by the hearth, and his host expressed great pleasure at meeting him. He set before

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 ● 539 him for food the stomach of a reindeer, well beameared
 648 with what he took to be filthy stuff, unfit to be eaten.
 C The gentleman was greatly offended and utterly
 648 refused to touch it. And he very soon went back to
 his home in Taraika, where he told the other five
 gentlemen what had happened.

"The Ainu then went up to the place where the
 Oroks dwelt, to a village called in their tongue Unei,
 and slew all the people living there, both male and
 female. But as it happened, just one young man
 escaped to the herd of reindeer, mounted one, and made
 off as fast as he could go. He arrived at a certain
 village and reported to the people what had happened.

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"We are told that the Oroks are very fond of reindeer
 stomach cooked and well beameared with the half-
 digested matter taken from the inside. Hence the
 Oroks in this instance had no intention of insulting
 their Ainu visitor, but rather they desired to honour
 him with the greatest delicacy in their power for his
 dinner. But, owing to not being used to such food and
 through lack of knowledge concerning Orok customs,
 the man took great offence and went home and told his
 friends about it. They, too, got so worked up over the
 matter that they made it a *casus belli*.

I will make a digression here in order to show how I
 myself once made Chief Penri very wrathful by trans-
 gressing a law of etiquette.

I was one day very busy in the hut, packing up my
 goods preparatory to taking a journey to Hakodate, and
 was placing the things in a mat ready to roll up.
 Penri, in his eagerness to help and please me, would
 persist in bringing me just such articles as I did not
 wish to take and at last I told him that unless he
 desisted I would roll him up in a mat also. The old
 man immediately flared up in anger and I was much
 troubled at this. I could not tell why he should be in
 such a fury, till Mrs. Penri informed me that to tell
 another he would roll him up in a mat meant to say
 that he would bury him! I quickly apologized and
 made him understand that I by no means meant that.
 I was then told that the Ainu buried their dead rolled
 up in mats. I informed him that we knew nothing
 about that, as our customs were quite different. The
 incident closed very happily and the poor old fellow
 kissed my hand! I allowed him to help all he could and
 the next time I came to Piratori gave him some dried
 fish.

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THE AINU AND OROKS AT WAR

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Upon hearing the news, they made themselves many arrows and prepared themselves for war. A
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"By and by the winter came and some of the Ainu people of Taran took their lines and went fishing through holes made in the ice. Suddenly there appeared, coming down from the lake, a great bunch of reindeer. The Oroks rode them, carrying on their backs quivers well filled with arrows. They rushed suddenly upon the Ainu who were fishing, and, taking them unawares, shot at them as they were busy holding their lines at the ice holes and killed them all. But there was one man there doing nothing; he was idle and empty-handed. This man rushed off post haste to Taraika. Although the pursuing man rode a swift reindeer after him, he was unable to overtake him. Just midway between Taran and the mouth of the river at Taraika there was a grave in which a man had been buried. To this the fleeing man rushed, wrenched the lid^{*} off the coffin, and took out a bow covered with thin layers of bone and two arrows which had been put in with the corpse.^{**} These being now in his hands, he tightened the bow string and placed one of the arrows in readiness for the approaching Oroks who were seeking his life. As they came nearer he drew the bow against them. But the string snapped, so that it was quite impossible for him to defend himself further. Then the Oroks shot their arrows at him and killed him.

* The coffins were left with the tops above ground. A
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^{**}Thus, then, we have it clearly stated that in olden times the Northern Ainu did, some of them, bury in coffins, and also that they did not always break the bows and arrows before placing them beside the corpse, in both of which respects they differed from the Ainu of Yezo. Some of the bows of the best kind which were used by the Saghalien Ainu had thin slithers of bone, like those used by the inhabitants of the Amur region, twisted round them. This, I believe, was for ornamentation as well as to strengthen them. In Yezo the bark of the cherry tree was so used, and they looked very pretty. A
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AINU LIFE AND LORE

539 "When it was dark, the Oroks came to the village
 648 of Shishka. The Ainu living here occupied earthen
 G houses. As soon as they arrived, they entered the
 648 enclosure round the houses and threw much lighted
 grass down the smoke holes.*

"The inside of the dwellings burnt fiercely, as a very great deal of lighted stuff had been thrown into them through the smoke hole in the roof. They then tore off the chimney coverings so as to make the fire stronger, and they also pushed burning grass through the doors. The whole of the village, together with its people, was burnt up. Every single being was slain.

"After this the Oroks went off to the village of Taraika where the aforesaid six Ainu gentlemen dwelt. But upon arrival they found all six of them encased in armour and keeping careful watch night and day. Seeing them so prepared and keeping such strict watch, the enemy took fright and went off across the lake. They came to the village of 'The Cape' (*Notoro*), where they gave battle. After that they passed along the shores of the 'Bay of Patience' (*Tan-atui*) and came to Karere. Here also they found the Ainu dwelling in earthen houses. They set fire to the dwellings by pushing lighted grass down the smoke holes and so burnt all completely down. They killed all the men as they crept out of the houses but carried away the

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 [342] *Although I have stated again and again that the Ainu formerly used pit-dwellings, especially during the winter months, there are still many Japanese of the present day who contradict this. But, as has already been mentioned, what is here written is in strict accordance with ancient Japanese history. Moreover, the old legend now cited actually tells us that they really did so. Of course, the smoke caused by the lighted grass would very soon drive the household out into the open and make all an easy prey to their enemies.

The pit-dwellings all had small holes left in the roof for the escape of steam and smoke, but besides these there were chimneys so constructed that they could be tightly closed when the weather called for it. They covered these from the outside. These coverings the Oroks tore off to make a greater draught. It was a cruel war and they were in deadly earnest.

2: Batchelor M-5 (1877-1924)1927

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THE AINU AND OROKS AT WAR

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women into captivity, where they married them. Yes, they seized the Ainu women of Karere, married them, and had children by them." And so this war came to an end.

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The legend tells us that the Taraika gentlemen were dressed in armour. The word used for "armour" is *kusari*. The *kusari* were coats made of cords and nets covered thickly with adhesive mud or clay well dried in the sun. Sometimes the foundation consisted of salmon skin. Rather bad for wet weather warfare, I should imagine! I have also heard of coats covered with stones tied on with string used as armour. Ainu bows were often made of yew, and though short were quite strong.

After reading this story we may well expect to find a great blood relationship between the Ainu and Oroks. In fact, it is said by themselves that they no longer fight with one another because they are so closely related. Neither likes to begin a fight, they say; yet, "if our friends over yonder desire to begin a quarrel, we are always ready to fall in!"

WOMEN AND THEIR TATTOOING

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On walking through the forest one evening with an Ainu chief, we had to pass through a marsh, and I was much struck as we went along by a peculiar and very loud noise coming from among the reeds. So loud was it that we could not carry on any conversation, for if we attempted to do so the noise was immediately enhanced. *Oot, oot, oot*, came the croaks from every direction. And "Beasts, beasts, beasts! Demons, demons, demons!" answered the chief in return. 304 539●

On reaching home, by which I mean the chief's hut, I seated myself on an empty *sak* tub which served as my chair, and began to question him as to who the "beasts" and "demons" were, who were making all that noise. "Ah," he said, "they are demon frogs." And so he, his wife and I spent a happy evening discussing this matter. Said he: "If you will catch a marsh frog and examine it, you will find marks on it resembling the tattooing of women. They sprang from a woman who was cursed by the gods and punished by having her body changed into a frog and her soul into a demon. All that is left to show that it was once a woman are the slight traces of tattoo marks which by a careful scrutiny may be found on its hands (fore feet)." It was very pathetic, sitting there listening to such folklore, cited and thoroughly believed in by this old man and woman. The following is another story:

"In olden times there were a man and woman who became husband and wife. After a few months they did not get on well together. This was because the woman was a bad character. She was disobedient to her parents and in the end bewitched them so that they died. She also killed her husband in the same way. In the course of time she married no less than six husbands, every one of whom she killed by her wicked spells. But God observed all this and was angry with her. He therefore punished her by turning

304 her into a frog and casting her far away into a marsh.
● 539 At the same time He said to her, 'O thou wicked woman, I indeed made thee good in the beginning, but thou hast lived an abominably iniquitous life; thou hast not only slain thy father and mother but thy husband besides and several others. I am therefore now turning thee into a frog. Thou shalt henceforth live in marshes and on the edges of lakes and ponds, and thou shalt become a fiend. Thou shalt spawn young frogs and hop about in the slime of the most filthy places. If thou shouldst venture into the dwellings of men, they will without more ado knock thee on the head and throw thy carcass away.' So spake God.

825 "This, then," said my chief, "is the true account of
304 the origin of frogs. It is because a woman was the
539 ancestor of these creatures that they have the tattoo marks on their hands. Now, there are some people who, out of sheer pity, say in so many words that frogs are divine; but they are not so in reality. They are demons. Yet as they were once human, and followed the customs of men and women, they still go to the Main Island of Japan every winter to market. When they return they eat, drink and make merry in their dwelling places. This is the noise one hears in the spring time—*Oat, oat, oat.*"

In continuing his lecture the old man said, "Frogs are called by three names which are: 'Dwellers among reeds,' 'Dwellers in lakes' and 'Creatures which go on trade visits.' As a whole class they are called 'Hoppers' and 'Hop-and-eaters.' They are given the last name because when they see flies or other insects upon which they feed, they open their mouths, blink their eyes, hop forward and suck in their prey. It is because they go to Japan in the winter that they are named 'Creatures which go on trade visits.' Those we have just heard in the marsh have now returned and are making merry."

WOMEN AND THEIR TATTOOING

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Before retiring to our rest, the chief said he would ⁵³⁹ ● give me just one more legend connected with tattooing.

"Once upon a time a beautiful little sparrow threashed out some millet, placed it in six tubs, and set it by the east end window to ferment. After a few days had passed, the gods desired to partake thereof. The scent of the brew filled the whole house. When it had been strained and the time appointed for the drinking feast had arrived, a great multitude of gods were brought in and the feast was well furnished with guests. There were eagles and jays, crows and water ousels, fishhawks and ravens, and many other kinds of birds. All rejoiced greatly over the delicious wine. While they were drinking, the jay stood up and danced before the company. He went out of the house and when he returned he had an acorn in his beak which he dropped into the vessel. This improved the wine greatly and the gods were delighted. After this the raven danced. He also went out, but when he returned he had a piece of dirt in his beak which he brought and dropped into the wine. This spoiled it and caused a great uproar. It really seemed as though the poor raven would be torn to pieces. The guests therefore went out and called the woodpecker and asked him to come in to mediate. But he said, 'O sparrow, you made wine, but you did not invite me to your feast. And so I will not now come in to help you, even though the quarrel be so great.' After this they sent for the snipe, but he returned the same answer. As no one could be found willing to mediate, the poor raven was killed."

When I told the chief that I did not see where the ⁵³⁹ tattooing business came in, he said he had quite for-₃₀₄ gotten and had given me the wrong legend, and he forthwith dished up this: "When God had finished the work of creation, He made a sparrow and placed him on earth. Whenever the people pound their millet, this bird comes and gathers up that which is scattered over

539 the sides of the mortar and eats it. This is why he is
304 called 'Little millet eater.' Now, when God had finished
His work and was about to return to heaven, all the
birds determined to make Him a farewell feast. But
the sparrows were not informed of this, and when the
time came they were very busy tattooing themselves.
However, as the day fixed had arrived, the birds and
bears and all other creatures arose early in the morn-
ing and set out to say goodbye. The sparrows, hear-
ing much ado, inquired as to what it all meant, and
upon learning the cause, left off their tattooing before
it was finished and went with the rest, for there was
no time to lose. Therefore, as may be seen even at
the present day, the sides of the mouth were not
touched but only the upper part of the beak was
tattooed. This may be seen even now if the beaks of
sparrows be examined." And so ended another very
pleasant evening with the Ainu.

CLOTHING

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or dried grass was stuffed in them for the sake of 291
warmth. For walking over snow they used shoes made
of wood and thongs of skins.

The old women and widows wore hoods. These had 292
a hole left at the back of the head for ventilation, and
their aprons were nicely ornamented with patterns. 288
The women were very proud of their fancy needle- 589
work, the patterns of which were tastefully worked in. 294
The materials were Japanese stuffs and coloured cot-
tons and threads. The groundwork was the ordinary
native elm-bark cloth. All patterns were worked from
memory, and some of the women and girls were very
expert at this kind of work.

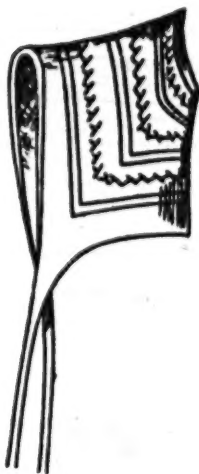
Before elm bark is stripped from the trees, the 782
dryads or spirits are always worshipped and appeased. 294
The following story told me by an Ainu will explain
why this is so.

"It is good to take the bark of elms and make 539 ●
clothing of them. There is no sin in skinning the tree;
but mark, the elm harbours many—very many—
demons. It is for this reason that it is sometimes
called "very wicked elm tree." And it is particularly
called by this name if it has caused an accident. Now,
once upon a time some people went to get elm fibre.
They journeyed far into the mountains, searching for a
good tree. At last they came to a place where there
stood a very fine one, leaning over a precipice.

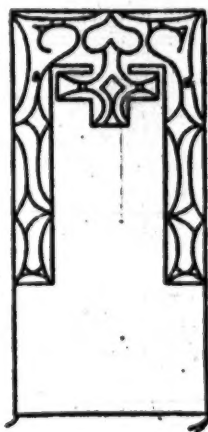
"The bark was of very good quality. The people
came up to it—to this very king of elms—and com-
menced to strip the bark off. They cut it round near
the roots and pulled at it till all at once it slipped off
the trunk and in the twinkling of an eye peeled itself
right up to the very top. The people held on fast, for,
alas, it all happened so suddenly that they had no time
to let go. Retaining their hold for dear life with both
hands, all of them were in a moment swung over the
deep precipice and seen dangling over the valley. There
they swung, miserable creatures, to and fro, to and

- 539 fro, till their poor hands became so tired and their heads so giddy with the oscillations that they were obliged to let go, poor unfortunates, and fell down into the depths below, where they were killed outright. It is therefore now well known that elm trees are peopled by demons."

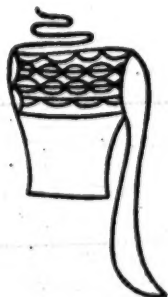
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A HOOD



AN APRON



LEGGINGS

IN THE HOME OF CHIEF PENRI

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were not at all bad and we ought to bear with them in ⁷⁴⁴patience and not rage about them. "For," said he, ⁸²⁵"consider their origin. They came down from above and so are really heavenly insects." "But how so?" I inquired, and he replied by citing the following story about their descent to this earth. "In the beginning ⁵³⁹fleas dwelt upon the body of the god of thunder; and as the body of this god itched very much one day, he scratched it and shook himself. Then many fleas dropped upon this earth, where they now dwell. And so it always happens that whenever it thunders these insects hop about much and are very lively."

Think of this, reader! Wonders will never cease! ⁰⁸⁰I had got thus far with my writing when I picked up a Japanese newspaper in which I was informed that some local authority in the south of Japan would pay two rin for every flea caught and taken in to the proper authority. This means, say, one farthing for five fleas. They should apply to the god of thunder, surely, and so make certain of a good paying living.

For food, as I had brought nothing with me, the ²⁶²chief's wife fed me on millet (for she had no rice), potatoes, cabbage stew, beans and what I could procure with my gun. There was no meat to be had, and the village had no chickens at all, so that eggs were not procurable. Now and again I got a piece of salmon, but this had to be eaten almost in secret, as the people were not then allowed to catch fish in the river. Once I got a small bit of dried venison, which was so tough that I could only make soup of it. But it was very good. Deer killing had been forbidden, as these animals ^[224]were becoming scarce, so that I had to eat it "on the sly." One day the chief managed to get me a couple of hen's eggs from somewhere. On handing them to his wife to cook for me I saw that she wrapped each ^[252]up in a big leaf, gave them a sharp tap on one end, and then put them in the hot ashes on the hearth. After a time she poked them out with the fire tongs,

117 given his hair a mighty strong tug. I immediately arose from my bed and we proceeded to build a good fire. Here we sat for half an hour or so, arguing with one another. He swore I had pulled his wig and I swore I had not. In the end we decided that Mrs. Rat had come and tried to get a little of his hair to make her nest with. This may have been so, but very likely some of it, for it was very thick and matted, had slipped down between the boards of his bed, where it stuck and held fast when he turned over. I hardly think it was nightmare, though it may have been.

825 The next morning I recurred to the hair-pulling incident and said some hard things about rats, as I had already done about those heavenly creatures, fleas. But here again I was told that it was not right to abuse any of God's creation, and the following story was told me in explanation.

● 539 "After the Creator had finished making the world, He came down to see how it looked. As He was viewing His work, Satan appeared and derided Him, saying, 'Doubtless You think you have done a very good thing, but look at these brambles and thistles. What can be the use of these?' God was very angry at these remarks and in an instant made a rat. This suddenly rushed into Satan's mouth and bit his tongue out. The devil was so angry at this that he caused the rats to increase so mightily that they soon became a great scourge and plague to men. The Ainu therefore one day met together and called upon God to remedy this. He did so by making cats to keep the rats down." This was the story, and the old man added, "Let us bear with the rats, for one of them did a good thing when he bit out the tongue of Satan. Moreover, do not speak against anything God has created, for see how He punished the evil one for doing so."

342 That year I stayed a little too long at Piratori. It became so cold by December that I asked the chief's

THAT WICKED MISSIONARY

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"The Ainu were formerly cannibals. Not only did they eat the flesh of bears, deer, and other animals in its raw condition, but they used to eat human beings as well. They even ate them without first cooking the flesh. But when the divine Ascina descended from Heaven, he taught the people to make fish spears, bows and arrows, pots, pans and suchlike useful articles. He also ordered them to cook every kind of fish and flesh before eating it. He furthermore warned them against devouring human beings." If this be true, the Ainu were indeed a wild race when they first met the Japanese. 266 539 ●

WOMEN AND THEIR WORK

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they try, and so paying their way, prefer to remain idle and draw their "dola."

Amid all her work the mother's love for her offspring is very great among this people, so that, according to their lights and material ability they look after them well. I have now before me a story of a goat-sucker which owes its origin to the carelessness of a woman in nursing her child, and will be in point to quote in this place. No doubt many funny things have been said about this bird. Pliny and Aristotle call it by the names *Caprimulgus* and *Algothelas*, which mean "goat-sucker." These names were given it because they believed in the popular notion that this bird lived by sucking the teats of goats. But the Ainu knew nothing about goats and gave quite a different version of the origin of the name by which the bird now to be discussed is known to them.

The legend tells us that the goat-sucker was once a human child, and that, out of sheer mischief, a demon changed it into a fiend. No doubt the mother herself was to be blamed for neglecting her baby; and the transformation of it into a bird and demon is meant to be taken as a warning to women to take proper care of their offspring. The being who stole the child and did all the mischief was the evil genius of swamps. Now, although the child once managed to escape from her clutches, yet, because its cry for food was left unheeded by the mother, the fiend came again and caught it, turned it into a bird, and possessed its nature. Here, then, is a warning to all mothers to attend to their babies when they cry, and to keep them near at hand. It need hardly be remarked that this bird is not regarded with any favour by the women and that the sound of its note is looked upon as of evil omen.

"Once upon a time, in far away bygone days, a certain woman took her dear little baby on her back and went to work in her garden. Upon arriving there

- 539 she placed the child securely in the cradle and left it hanging to a branch of a tree while she went further off to labour. After working for some time she began to feel tired, and so returned to the place where she had left her dear baby, thinking to take a little rest and give it some food. But alas, and alas, both child and cradle were nowhere to be found. Thereupon the mother was greatly distressed and wept bitterly; the people also gathered together to see what was the matter. When they heard about it, they wept and tried to comfort and help her. They searched high and low for the lost child; but all was in vain. As they were unable to find it, search as they might, they concluded that some wild beast had stolen it away. So, too, thought the mother. Having arrived at this conclusion they all returned to their huts with heavy, aching hearts and weeping eyes.

"After many days had elapsed and many nights had passed away, a voice was suddenly heard in the garden where the child had been lost, crying out, '*Hapo totto, Huchi totto,*' 'O mother, feed me; O granny, feed me.' But the people thought it was the voice of some demon or wild animal, and were afraid to go near the place, especially as the cry came at night.

"After a while all the people in the village had the same dream at the same time. In their dream the lost child came to them, and in an angry voice said, 'Pay ye attention, all of ye, to what I say. I am the baby which was lost, and this is the way it happened. The demon of swamps came suddenly upon me as I was hanging there on the tree in the shade by the garden, and, stealing me away, hid me among the marshes so that ye were unable to find me, search as ye would. By and by I seized an opportunity which offered to escape, and came back to the garden and called in a loud voice, "O mother, feed me, O granny, feed me," for I had become hungry. But ye would not come to my assistance. The demon therefore came

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along and caught me away again and this time changed⁵³⁹ ● my body into that of a bird. Yet, although I am like a bird in outward appearance, my voice will always be human, and my cry will ever be, "Hapo totto, Huchi totto," "O mother, feed me, O granny, feed me." Such was the dream. After the people had dreamed this, they awoke and went to the place where the cry had been heard. Upon arrival they saw a bird which was in bodily shape something like a cradle, and the cry was indeed as though one said, "O mother, feed me, O granny, feed me." For this reason the people call the goat-sucker "Tokitto."

As such is the origin of the cry of this bird, and⁰⁰⁰ as the sound of its note is so like a child calling, "O^[136] mother, feed me, O granny, feed me," the women, remembering its origin, weep bitterly every time they hear it. Whenever, therefore, the people hear this bird, they say to one another, "There is the cry of the Tokitto," for they may not say *totto chikap*, 'Breast bird,' because the very mention of that name makes the poor women weep much, and it also makes them think of their lost offspring. Again, the goat-sucker only flies about and cries during the night time. The^[776] reason of this is that the horrid demon of swampy places only comes out at night and works in the dark, and this bird, having now a demon nature, resembles her in that habit. Thus we see that the goat-sucker was a human being in the beginning, a dear little baby, but is now, alas, a dreadful demon. The name of the demon is *Nitat Unarabe*, and this means, "Aunt Marsh."

787 This incident of the "call" of our servant brings to mind an ancient Northern Ainu tradition concerning an old man who was subject to such impulses.

In the following translation the word given me for "psychic impulses" is quite interesting. It really means "carried along by one's own soul," and so refers to a subjective state of mind. It comes from the Northern Ainu and was told me many years ago. The Ainu text may be found under Number 36 of my "Ainu Fireside Stories."

- 539 "One winter an old man subject to psychic impulses went for some reason or other into the mountains. Here he made a lodge of pine branches and dwelt in it. In the evening, when he was asleep, a voice came to him which said,

"'O man over there, O man over there, you are in a dream, you are dreaming.' Such was the voice. Upon hearing this he immediately became quite unconscious. Thereupon there appeared at the bottom end of the hearth an old woman wearing a sealakin coat and smoking a long pipe. Then the old man rose up with the intention of going outside to some person who was calling him; but the old woman, who was sitting at the end of the hearth smoking, thrust him back with her wrist. And so he woke up. On looking round the woman could not be seen. The next day he went out to reconnoitre, and found that a pine marten had called him from behind his lodge."

787 So much for this *multum in parvo* lore. Now to explain briefly. During his trance the man thought he
776 heard someone calling him from outside and so he got up with the intention of going to see who it could be. But an old woman, whom he saw in his trance, swept him roughly back with her fore arm. This rough usage saved his life. It was *Unchi*, called by some *Huchi*, and by some *Fuji*, the Goddess of Fire, who thus saved him.

774 seen sea-lions and other marine animals carved on the moustache-lifters used by some of the men, and I have also seen many crowns with bear's heads and the heads of foxes and wolves carved on them. I believe these were originally totemistic signs and that such stories as those now related bespeak certain feuds or tribal wars among the people. And it is a matter of fact that when I first came down from the mountains and visited the dwellers at the sea shore of a certain place, the chief would not receive me because the language I spoke was that of the "hill men and dwellers among bears!"

Until within very few years ago, Robin Island in the Bay of Patience was a well known place for hunting fur seals, and many foreigners have made fortunes there. Formerly it was regarded by the Ainu as their own personal property absolutely, having been produced by an Ainu goddess. The people living in those regions made profit by bartering the skins of their kills to the Russians, Manchurians and Japanese. After a time the Russians took the island over, turned off the Ainu, and forbade them to take the skins any more. This has rankled in the minds of the men greatly, and although they have not said much to other people about it, they have spoken of it among themselves and friends and told them that they would not mind so much if the Russians would allow them to have a share either in the killing or profits realized. They consider themselves to have been very hardly treated. But as the Russians are said to have ruled by fear, they were afraid to air their grievance, lest they should be sent off into the interior of Siberia.

As a proof that the Ainu originally owned this island they quote the following legend:

539 "There lived a young woman in a certain village who had been adopted into a family with a view to making her in time the wife of the son. Though betrothed, they were not yet married. After a time she

was found to be with child, whereupon her betrothed husband became angry. He thought the matter over and then flogged her with a strap, but not over-much. He felt better after that. They were then married and very soon she bore two little girls—twins. They grew up into fine women and were always strong and well. One of them became a wizard and practised sorcery. She was the prettier of the two and for this reason was called the Flower-of-the-Plain. 5390

"Now, the fact is this. Flower-of-the-Plain was the child of a sea god, whilst the sister had a land god for a father, although the mother had an Ainu for her husband.

"In olden days there were no islands off the cape called "Land's End," toward the north. But Flower-of-the-Plain, being the child of a sea god, and a mighty shaman, used her sorcery and raised up an island from the sea off the Bay of Patience. (This is Robin Island) Soon this island was covered with one and two year old seals, and its name became "One-two-year-old-seal-island." These animals increased so mightily that the waters round about it were at times covered with them.

"Now one day Flower-of-the-Plain took a boat and rowed off to the island she had produced, and built herself a house, beautiful to behold, on the top of a reef projecting into the sea, and there she dwelt alone. Soon her kinsfolk went there in boats and killed seals. When they had quite filled their boats to the very brim they sailed back to the mainland. This they did yearly.

"After a time the people about the village where Flower-of-the-Plain's family and kindred dwelt had a big quarrel. So great did the commotion become that her immediate kindred got into a very big boat and came to her island. It was a migration, and Flower-of-the-Plain received them all, men, women and children alike. Not one returned.

- 539 "They caught very many seals indeed. Others also came, more and more as the years went by, and also killed many. By degrees the young seals were destroyed, so that now one can only see an odd sea-lion or sea-bear now and again. The coasts are deserted. Formerly, the island being well stocked with beautiful fur-bearing seals, the Ainu were able to live well and prosper. Now alas, the Russians have come and seized our property."

This is a true echo and will live as long as there are any Ainu left in Saghalien to tell the story.

ABOUT EARTHQUAKES

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other. So when the Creator produced the earth, He 823
caused this creature to become its foundation. There
lies the living trout underneath the world, regularly
taking in and sending out the waters of the sea through
his mouth. When he sucks the water in, the tide ebbs,
and when he expels it, the tide flows."

The chief used often to wander from the point 000
under consideration, and I found it much the best way
to wander with him on such occasions and pull him up
later. We had got thus far with the matter in hand,
when he quite forgot the earthquake and stuck by the
trout. The following is the legend he gave me:

"At the source of the Saru River there is a large 539 ●
lake, in which there used to live a monster trout. He
was so big that he waved his pectoral fins at one end
of the lake and flapped his tail at the other. Once
upon a time the honourable ancestors met together and
went to kill this fish. Though they tried to do so many
times, they could not accomplish their end. The gods,
who had a special regard for the Ainu, sent help from
Heaven. The Heavenly Beings came down and seized
the great trout with their hands. He thereupon
plunged mightily and went to the bottom of the lake
with great force. Then the gods put forth all their
might, and, dragging the creature to the surface again,
brought him to the shore. The honourable ancestors
then drew their swords and chopped him till he was
quite dead."

The chief told me that "this trout was in the habit,
not only of swallowing such animals as deer, foxes and
bears which might venture near to drink, but would
sometimes gobble up men, women and children; not
only so, but he would devour whole boatloads of people,
boats and all."

I pulled Penri up here and asked him to give me 823
more information about earthquakes. So he continued
thus: "The trout upon whose back the world is found-

823 ed is without doubt the real cause of tidal waves. Every now and then he takes in a vast quantity of water, and then with an extraordinary effort suddenly shoots it out of his mouth in one mighty blow. It is this act which causes the sea to overflow the land sometimes."

829 "But," I asked, "why do the gods allow this? If
821 they cared so much for the people, surely they would
[776] put a stop to it." "Yes," he said, "one would perhaps think so. But it must be remembered that there are demon gods as well. These get into the fish sometimes and work him up. They make him move, and when he does move, the earth, of course, moves also, for it rests upon his back, and this causes the earthquake. If he moves gently, the quake is small, and if violently, the quake is big. So as this is such a very unreliable and dangerous creature the Creator in His goodness has sent two mighty gods to stand one on either side of him day and night, in order to keep him quiet. These most wonderful divine beings always keep one hand each on him to hold him down and so prevent any severe movements. Whether they eat or drink, they must each without fail keep one hand on the monster; they may never take it off for an instant."

When he had finished the old man added for my instruction, "As this then is the true cause of these things, the old men have said, when they have seen their children eating with only one hand, which is a very wrong thing to do, 'It is only the gods who stand guard over the world's Backbone-fish who are allowed to eat with only one hand; are you those gods?' Thus do they rebuke them."

772 I asked the chief how far below it is to the back of
● 539 this foundation fish. "Ah," he said, "that I can not tell. No one knows. But it is very far down, for there are six worlds under ours, the lowest of which is called *Chirama moshiri*, i.e. "Lowest world." This is not regarded as a place of darkness, but as a very beautiful

ABOUT EARTHQUAKES

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land and as full of light as our world is." And then he added, "The thunder demon once came to Ainu-land and waged a most grievous war here. So disastrous was it that this earth could not sustain it. He therefore ascended to Heaven and carried on the conflict there. The Creator was so worried at this that He made him descend into the lowest depths of the earth to wage his battles. Here he was slain. But as it is impossible for any god or demon really to die, his living spirit went up to the lower skies to dwell. His home is there now." The chief finished his discourse by giving me another myth. 772 539●

"The world in which we live is called by two names, 'The upper world' and 'The world where people trample one another.' It is also sometimes called 'The world for propagating one another.' It is named 'Upper world' because there is another world just beneath it. That world is very damp, and when wicked people go there after death they are punished. By the side of this place there is another locality which is called 'The land of the gods.' It is to this place the good go at death. They are there with the gods and walk about upside down after the manner of flies so that their feet are opposite to ours. When it is day upon our earth it is night in heaven. When it is daylight there it is dark here. Now, when it is dark in this world of ours, men should neither do any work nor trim one another's hair nor cut their beards, for at that time the gods and the spirits of our forefathers are busy in their own spheres. If, therefore, the inhabitants of our world work during the hours of darkness, they will be punished with sickness and meet with death early." [775]

I conclude this chapter with a dream. A chief came to me from another village one day and told me about a dream he had had the night before and which was troubling him. It was this, he said:

"A certain chief, who died some time ago, appeared to me and said, 'Pay great attention. I am Chief 828

CHAPTER XVIII

A WOMAN CHANGED INTO A BEAR

In a former chapter I told how the Ainu have a story about a baby being changed into a bird, namely a goat-sucker. In the following legend we are told how a woman was turned into a bear, and how a bear became a man and then changed back into a bear again. We also saw in another place how another woman became a frog. And in this story now to be translated we have it mentioned that the Northern Ainu, like the Orok and Ghilyak tribes, practised polyandry. In fact, I believe it really means that brothers and sisters married one another up there in olden times.

"There was a certain village in which there lived two brothers who occupied the same house. They were expert hunters. So clever were they that they used to kill their quarry with lances only. When they went hunting seals, whether by boat on the sea or walking on the ice, they took many of these creatures. Although there were many brave people in the other villages, yet there were none who were as clever and brave and fortunate as these two men.

"One day the whole family stayed resting and talking in the house, but on the day following the men went out to catch large trout. The chief wife went off to dig up tubers (*Corydalis*) on the slopes of a solitary mountain there was near the place. While busy digging up the roots, a young man came down the slope out of the forest. He had a fine black beard. He came up to the place where she was working and asked her for her pipe, saying, 'Please hand me your pipe and

●539 I will give you a smoke.' She was startled by the sudden appearance of the man and her heart throbbed. She took out her pipe and filled it herself from her own leather pouch and began to smoke. But she did not take any of his tobacco.*

"Nevertheless the man himself also smoked his own tobacco. When they had finished their pipes, the man again asked her for hers but she once more refused to give it to him. He then boldly reached over with his hand and seized it. He quickly filled it out of his pouch and offered it to her. But she would not take it. So he lighted it himself and forced her to take a whiff. No sooner had she drawn in the smoke than a great change took place. Up to that time she had been afraid of the young man, but after taking his tobacco she completely lost all her timidity and even allowed him to kiss her. She immediately fell in love with him. The man then helped her to dig up the tubers, so that very soon they filled the basket full. He asked her to become his wife and as she agreed they forthwith married.**

"The woman then went back to her home and the young man departed to the forest again. Upon reaching home the lady had something to eat, and then set to work preparing a feast.

"According to her own account, 'When I had finished my meal, I went up into the storehouse and took a basket full of *frillaria* bulbs. With these I returned

[576] *According to Ainu etiquette in the north, every newly-come guest was expected to fill his host's pipe on entering the house, and the host afterward returned the compliment. The young man desired to be regarded as a guest and so offered to conform to the recognized customs. But the lady wished to be very proper and not become too familiar with him in this way, especially out of doors. Hence her refusal to accept a smoke from him.

[582] **A mere mutual agreement to marry among the Ainu constituted a marriage. No special ceremony was required.

A WOMAN CHANGED INTO A BEAR

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to the house and to work, preparing a 'special dish. I 539 ●
filled the pounding trough to the brim with the dough.'

"As soon as I left the house that morning to go and dig up the bulbs, my husbands (plural) went off to catch seals. Presently they returned loaded with a fine catch. Every day up till this time I had taken the wet shoes from my husbands when they came in and hung them up to dry for them, but today I did not approach them when they arrived. As I was giving my sole attention to the special dish I was preparing, I made no attempt that day to take and hang up my husbands' wet shoes. My younger sister cooked their meat by herself and gave them to eat. Besides those belonging to the house, the neighbours also were invited to come and eat with them.**

[595
592]

"By the time they had partaken of the meat and had eaten it all up, I had finished making the special food and had filled many bowls with it. These I handed round to all present and they partook of this also. When the feast was over, the guests returned to their homes. Our family then retired to their sleeping places, but I myself kept all my clothes on, buckled on my belt, and thus lay down by the hearth. I did not go to bed.

"One of my husbands soon went to sleep but the other found he could not rest, so came over and sat down by my side. He urged me with sweet words to retire to rest, but I would not do so. (She was attired for a journey and prepared to set out at a moment's notice). He soon left me and went off again to his bed, where he slept till morning, leaving me as I was.

"The special dish would consist of bulbs and roots of various kinds and berries mashed up together. It was regarded as a special delicacy and was often given to speed the parting guest.

[262]

**It was a custom among the Ainu to invite their friends in to eat some of the good things they might happen to have come by, and some was also sent in to friends who could not be present.

[572]

- 539 "At daybreak my husband and his younger brother arose and had breakfast, and then went off to catch trout. As they were about to start my younger sister said to them, "Do not go away, but stay at home for this one day. Do not leave the house. Yesterday your wife went to gather tubers, and when she returned I saw her face and remarked that her countenance was quite changed. So please stay in today." Although my younger sister urged this, yet the men would not hearken, but started off fishing."

[291
301] The story continues in the words of the younger sister, "I remained at home with my elder sister. I saw her fill a birchbark vessel full to the brim, heaped well up with some of the special food she had made. She then dressed herself in her new and very best garments. She then put her ear-rings into her ear-holes and fastened on her belt ornamented with brass rings. Having done all this, she went out of the house carrying with her the bark vessel filled with food. As she passed out she said to me, "Come into the backyard with me," and added, "When I went yesterday to get tubers I met a man. He asked me to marry him and I consented to do so. So he and I have become husband and wife. Watch and see whither I go into the forest." So I went out with her.

"On looking round, I saw a young man with a black beard standing behind the fetishes. He beckoned to my sister and she went to him. Upon reaching him, she gave him the vessel of food which he soon ate all up. When he had finished it, he gave his wife a slap with his hand, upon which she immediately changed into a she-bear; he then likewise slapped himself and forthwith became a he-bear. He then gave his wife another slap and she followed him off into the forest. They went following one another. Having seen all this, I returned to the house and waited for the men-folk to come home.

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"As the evening drew near, the men came home⁵³⁹ bearing a great load of fish. I quickly set to work and cooked them a meal. When they had finished eating, I said to them, "This morning I asked you to stay at home for just this one day but you would not listen to me. Now, yesterday your wife went to get tubers and while digging them up met with a man who helped her to collect them. And so they worked together. When she came home she set to work and prepared a special dish of which all the people and you yourselves partook. That is why I wished you to stay at home today. But you would not consent, and went off to catch fish instead. After you had gone, my elder sister filled a bark vessel with the particular food she prepared yesterday, which she had set apart. When we were at home quite alone today, she called to me and said, "Just come outside." Her ear-rings were in her ears and she was dressed in her finest apparel. Arrived outside, I saw a young man standing behind the fetishes. He beckoned to my sister and she went to him. The man ate up all the food she had brought. Then he struck her—his wife—and she became a she-bear; he next slapped himself and he immediately turned into a he-bear. They then went off together. I then returned to the house, and behold, I have been here awaiting your return. She has now finished her relationship with you—her two brothers."

"Hearing this, the younger man raved greatly and said, "Those creatures called bears indeed! Many have I pierced with my lance and brought home. Bears indeed! What are they? So now having taken my elder brother's wife, that fellow has gone off with her! From my very childhood's days I have speared bears with my lance as if they were mere house mice! What! Has this bear suddenly become so insolent? Come what may, I will go off on his trail at once and follow him right up to his den."

Here the story is taken up by the young man.

539

"Twelve vallant men, ten of them carrying provisions on their backs and all furnished with lances and bows, went upon the trail. For two months, nay, for three months did they go on, and yet they were unable to reach the place where the bears were. The provisions gave out completely. Ten men then turned back to their homes and two only kept on the trail. On we went for two more days, nay, for three days with nothing to eat. Then I—the younger brother—said to the elder, 'Get you back. I will follow the trail up alone, even to the very place the bears have gone.' So my companion went back toward the seashore and I alone went forward. For six days I travelled without food.

"As I went on upward along the higher part of the bed of a stream, I came at length to a bear's den. I approached the threshold and looked in. I then saw that my brother's wife, early as it was, had got two children! Her husband was lying on his back not far from her. As I stood looking, I saw an old man and woman sitting inside. I stood still and scolded them roundly. Said I, 'Wherefore hast thou stolen my elder brother's wife and led her away with thee? For this come outside and let us fight till one or the other of us is killed. Come on.'

"The old man inside growled savagely and in wrath, and, throwing a box out to me said, 'Take this box and get off down to thine home. Then if thou askest for any other woman in thy village she will be given thee to wife. Both you and your brother will marry. It was because my son fell in love with the woman that they were married. So now I give thee this box. I am a bear and although thou thinkest I own nothing, yet I bestow part of my goods on thee. Take it as a remembrance. Do not be angry with me.'

"Yet wishing to fight him to the death, I still stood outside and challenged him. Then he said, 'Such being the case, I will give thee another box. So now thou

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wilt have two boxes, and it will be well for thee if thou wilt at once withdraw thine anger into thy soul.' But I replied, 'Not at all. I desire to fight.' Then the old man growled and said, 'Thou art a man and hast a desire to fight. If it comes to a real battle thou wilt surely die. Even if thou shouldst kill me, I should come quickly to life again; I should live again. But as for thee, if thou once diest thou wilt entirely die. Therefore do not continue to wish to fight.' Still I was obdurate. Then he replied, 'Well, if you will fight, fight you shall.' 539 ●

"Then the old man awakened his son and said to him, 'Rise up quickly. There is a man here who has followed thee right up to the threshold of our home and he wishes to fight with thee.' But the son did not stir. Then the wife said, 'I will go outside and do battle with the man if he will have it.' But the old man demurred and said, 'No, you are a woman and have but lately borne children. Do not go out to fight.' So said he. As I stood there in the doorway of the den the woman came out to me. She at once emitted magic force so that I could not even look at her. I was completely overpowered. This only do I remember, but as to what took place after the magic power reached me, I do not know in the least. At last, I came to myself and found I was lying in the deep bed of a stream. I had been lying on my back unconscious. When I came to, I turned over and fell into a sleep. In my sleep I saw a dream.

"The old man said to me, 'Thou camest here following thy brother's wife and wishing to fight, and thou hast got this from the woman. I might even leave thee without any compensation, but I have pity on thee. When thou arisest, go back down toward the seashore and I will give thee a bear cub. When thou beginnest to climb the mountain slope thou wilt catch one cub, two cubs, three cubs. As thou approachest nearer thy village, thou wilt again catch one cub, two

- 539 cubs, three cubs. Thou wilt catch ten in all. When thou comest to thy village the men will bring up those cubs and all will be well.

"Moreover, right to the day of thy death, I will give thee sixty alain bears and creatures of the sea without number every year. When thou hast prepared many pelts, thou shalt sell them to the Lords of Japan. And thou shalt have much Ainu treasure. When thou wantest a wife in any village, thou wilt be able to buy one with thy treasure and cause thyself to be well fed. When thou goest back to thy village with thy wife and hast many children, they likewise after thee shall go hunting and I will give them little bear cubs as I do to thee."

"Now this man presently married again and had many children, boys and girls. The daughters were taught by the women, but the man himself taught the boys. The man spent a long and happy life and at last died. His sons went hunting in the forest, as their father had done before them, and brought home sixty bears every year. They also hunted in the sea with like good fortune. Now when these children had all grown up and passed away, their children also lived and prospered after them. They had great wealth. The ancestors living in the other world are not at all disquieted as to what happens. It is good for people to live thus well."

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father-snake has his dwelling there and reigns as king 773 over all his tribe."

I was very much interested to find that the chief, in 925 common with others, believed that in Hades snakes have human forms. Said he to me, "Snakes live in large communities in the underworld, and there they assume the bodily forms of men and women. They have houses and gardens just as we have, and their food consists largely of dew." Some go further and tell us that in Hades these reptiles keep dogs and go hunting and fishing and live exactly as the Ainu do in this world. But their resemblance to men and women is quite superficial and extends only to the outward form. Their inward nature is decidedly diabolical. They only assume the form of snakes when they come to the upper world, and they never appear here except with the intention of doing harm to human beings.

"As his origin is divine, the snake is of a very haughty disposition. Inasmuch as he is a very quarrelsome being, he is never mentioned by name, but called by an alias. From the very beginning the snake was desirous of doing evil; nevertheless, if fetishes are made of walnut wood and presented to him with the words, "Thou art a good God," he will be much pleased and render help. Again, if snakes are treated in a slighting manner they cause sickness. Yet, if they cause illness it may be cured by making fetishes of the walnut tree and offering these to them with worship.

"In olden times a certain man, in order to get some 539 firewood, chopped at a tree. And, as it happened, that tree had a hole in it. But he did not know there was an honourable snake inside, so he chopped away, cut the snake in two from the middle and killed it. Taking no more notice of it, he returned home. Afterwards the man became very ill and his eyes smarted; moreover, his body ached and with pain his skin peeled off him. So the men met together and made many [753]

- 539 fetishes and offered apologies; nevertheless, the man got no better at all. Later on the sick man had the following dream.

"In his dream a snake was seen, which said, 'O man! Listen well to me. When you were getting firewood, you cut and killed a snake, and I am his brother. We are angry for our brother, and so have sent you this illness. And, although you have made fetishes and prayed, you have not recovered your health. For what we desire to have offered us are fetishes made from walnut wood; therefore make some of this tree and offer them to us; if you do so, we will make you well.' So spake he. After that the man woke up and told others about his dream. And so the men made fetishes out of walnut, and, offering them to the snake, made prayers. And then the man got well. This is how it came to be known to the Ainu that snakes like walnut fetishes. The reason why these creatures are called 'grass root' is because they move about among the roots of grass." Snakes are called "rope" by some.

- 825 "When the summertime has come and while it is very hot, the skins of the snakes peel off, and then the people say, 'Inasmuch as it is now very hot, the divine snakes have taken off their clothes; their skins have peeled off.' So they say.

[757] "Should there be a wart upon the foot or hand of anyone, if he will take the skin of a snake and rub the place with it, a cure is certain to follow. Or, should the insteps or back of the hands crack, then, if the skin of a snake be burnt to powder and rubbed into the places, they will be healed immediately.

"Snake skin is a woman's charm. Sometimes snakes come to the granaries and stay in them for a long time and leave their skins among the grain. When a skin is found there, it is treated with great care and respect. The men seeing it say, 'From now on, the year will be fruitful and this granary will be

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filled. It seems as if there will be a fulness of grain, ⁸²⁵ for the divine snake's beautiful garments are here.' Then, taking the skin, they make walnut fetiches for it and put it away as a charm. This is the woman's personal talisman and is therefore placed in the granary.

"But the snake is not a very good deity. Its purpose in getting among the grain in the granary is not a good one. It goes for evil purposes. But the true reason for esteeming it and making a charm of it is to deceive it by flattery and so misdirect its mind and purpose. Once more. As regards snakes, when the people burn off the scrub and weeds from their land in order to make their garden plots, although snakes then sometimes get burnt up and so die, they may not get angry." Such is part of the Ainu lore, respecting snakes, and a wonderfully curious piece of lore it is.

In the chapter on Ainu women and tattoo I mentioned a legend dealing with the marks found on the forefeet of frogs, which the Ainu take as a remnant of tattoo, left by a woman who was transformed into a frog by a curse for evil done. In Ainu religious thought there is always a strong flavour of dualism ^[812] present, and the following legend shows one phase of this doctrine. It runs thus:

"As snakes have never been liked, the ancient Ainu ⁵³⁹ once met together and asked God to take them away. He heard their prayer and determined to get rid of them by starving them out. But when they were about to leave Ainu-land in search of food, a frog stepped forth and told them that if they would hold its legs in their mouths they would not starve. One snake tried the remedy, and found the leg so nice that it gradually swallowed the whole body. From that time to this, frogs have been food for these reptiles. It was the evil one in the frog who thus frustrated the good purposes of the gods."

- 539 A very extraordinary piece of lore concerning this matter is embodied in the following. "Some of the old Ainu have told of a large snake which is said to have been the immediate cause of wasps and stinging ants. This monstrous reptile was said to be of the feminine gender, of very great length, of a beautiful colour and very charming and seductive to look upon. But she was a very dangerous creature. One day she met an Ainu who was hunting far away among the hills, and tried to seduce him into evil. But he escaped her wiles, whereat she was very angry. As a punishment, she told him that he should be unable to die for a thousand years. And so it came to pass that when he attained the age of a hundred years he shed his hair, skin and teeth, and became a child again, subject to all the ills of babyhood. As the snake said it should be, so it was. Ten times did he reach the age of a hundred, ten times did he lose his beard, hair and teeth, and ten times did he become a little baby. But when he came to be one thousand years of age he died. His name was Enewa, and this I believe to mean "Existing." At length, however, the mighty woman snake was slain by a man, and as the carcass decomposed the particles thereof became wasps and stinging ants."

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136] Chief Penri told me that the worst kinds of snakes and vipers were originated by a famous Japanese warrior called Yoshitsune, who is said to have fled to Yezo in the twelfth century A.D. and lived for a time in hiding among the Ainu at Piratori. Having stolen a boat from his hospitable friends, he ran away. Being hotly pursued by his host, in his hurry to push his boat away from the river bank, the pole he was pushing off with snapped in two. One part stuck on the bank and became snakes and vipers, that in his hand he cast into the river where it turned itself into eels and lampreys. When I first went to Piratori the Ainu had nothing good to say about this Japanese hero.

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But now comes another little piece of lore on this subject, and, although it still refers to Yoshitsune as the direct cause of the presence of the evil-dispositioned snakes in Ainu-land, the method of their production is different. The story runs thus: "When Yoshitsune was building a house for himself, he cut down an alder tree with which he proceeded to make a frame for his hearth. When he had finished the cutting and the pieces of wood were fitted together, one part began to wriggle about. This surprised him greatly, so he cut it in two to find out the reason. When it was cut, out popped a demon in the bodily form of a snake. This was the real ancestor of all bad snakes." 539 ●

If one changes the name Yoshitsune into the Ainu hero, Aeoia the Divine, he gets the same legend, excepting that when Aeoia saw the piece on the hearth move, he became very angry, broke it in two and cast one piece away into the forest and the other into a river, where one stick became snakes and the other eels.

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some of us also can make a call upon them in the same capacity, if we make up our minds to do so. When they come to us they are invisible to our eyes, and when we go to them they can not see us. Their ghosts can see us when they pay us visits, and can hear what we say but cannot address us; and our ghosts can likewise see and hear them when they go to the lower world, but are unable to make themselves heard. Nevertheless, the dogs are able to discover when a ghost is about and when they scent one they set up a tremendous howling.

"Once upon a time," so a friend told me, "there were two young men who were devoted friends. They had heard it said that the entrance of a certain cavern in a rock led straight on to the place of departed spirits, and if any had the courage to take the journey he might go to see what the land was like. One of the young men determined to visit the place. On entering the cave, he could at first see nothing but thick darkness. But as he proceeded on his journey he discovered a speck of light straight in front of him. The farther he went the stronger grew the light ahead and the darker became the cave behind.

"At last he came to a most magnificent country filled with the brightest light. Beautiful forests of stately trees, and mighty plains of reeds and grass opened out before him, and rivers of sparkling clear water divided up the lowlands. It was indeed a beautiful country. After a while he came to a village, and saw many persons he had known in the upper world before they died. He tried to speak to them, but they all began to look this way and that with evident perplexity, wonder and fear. The dogs also set up a grievous howling. Even his own father did not know him and his mother fled away in fear. The people all said there was a ghost about. After this reception he gave up attempting to reveal himself and set out on his return journey to the upper world.

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539 "As he was journeying back, he met a man whom he thought looked like his friend. However, as it was somewhat dark in the passage, he could not be quite sure. The man had a weary, ill, haggard look about him, and was carrying a bag on his shoulders. On addressing him, he rushed by, as in great fear, and sped swiftly to the lower world. On reaching the cavern by which he had entered, he immediately set out for the home of his friend, but, alas, he found him dead. Without doubt it was his departing spirit he had met in the passage to the lower world."

539 Another legend upon the same subject throws further light on the Ainu ideas of the next world. It tells us that when the dogs on one occasion discovered, in the world of the departed, a ghost from the upper world, they set up a great howling. Upon this the inhabitants, including the father and mother of the ghost, made offerings of fetishes and set the refuse of their food outside the east end of the hut for the ghost to accept and eat. He was very angry at having such dregs offered him and endeavoured to knock it all away; but the filthy stuff only flew back into his bosom and he could not get rid of it, try how he might. It was only after he emerged into the upper world of living men that the refuse offered him could be got rid of.

"So," said the Ainu, "just as the man felt when the inhabitants of that country offered him such foul stuff, do the ghosts feel when they come to this earth of ours and are given the dregs of our food. We ought to treat them with proper respect, lest they feel disgusted with us. Besides, how do we know whose ghost it is?" It has already been noted elsewhere that the Ainu fancy the ghosts which come from the nether world have the power of bewitching and otherwise harming those whom they dislike or who have treated them badly.

"Once upon a time there was a man who had two sons. Now it happened that one day when the younger

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son was away from home his father died. Just before 539 ● his death, he called his elder son to him and told him that, as he was about to take his departure to Hades, he would leave his treasures and heirlooms and other property to be equally divided between him and his brother.

"A few days after his father's death, the younger son returned home and heard the sad news. He was very sorry, but, worse than all else, the wicked elder brother had taken every bit of property to himself, and nothing could induce him to do as his father had commanded. He said that all had been left to himself personally, as head of the family. A great quarrel then ensued, which waxed so hot that the brothers separated. The elder brother stayed at home and enjoyed himself, but the younger one took his quiver and bow and set out to find the passage by which his father had gone to the lower world. Having found the entrance he commenced the descent. He walked so quickly that he soon arrived at a large village full of people and fine houses. The dogs barked at him as he passed along, and he heard the people say, "Oh, there is a ghost about! There must be a ghost about!" They then began to present libations of wine to him.

"On and on he marched, the dogs still barking, till he came to his father's house. He entered the hut and tried to speak to his parent but could neither make himself seen nor heard. This very greatly distressed him, and so he set to work to find a way by which he might learn what he desired to know. At last he thought of this plan. As he was just a ghost, why should he not enter into some member of the village community and make him speak for him? He would try. So he entered the heart of a man near by and, borrowing his mouth and tongue, asked his father how he had left his property in the upper world. The father made answer that he had divided it all equally between his two sons. Then the young man returned

- 539 to the upper world and reported what he had done and seen and heard. Thereupon the elder brother begged his pardon and divided the goods with him. From that time on they lived happily side by side in the same village, till they took their last journey thence."

000 It would spoil these lovely legends to comment on them and so I leave them just as they are. But I must ask why some of our spiritist and necromancing friends do not adopt this Ainu method in their practice. Why, instead of playing at necromancy and so raising the dead up, do they not visit the dead in Hades themselves and bring us back something worth hearing? What good, reliable news has the spiritist or necromancer given us about the Kingdom of the Spirits? For the life of me, I have seen and heard none yet. All the Ainu see there is simply a replica of the present world. And who wants that?

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of add. The bride's mother officiated. A few hairlooms⁵⁸² were given the bridegroom and a few trinkets and⁵⁸⁵ beads to the bride. They were greatly delighted be-^[43] cause I gave the bride a yen (about two shillings) as a wedding gift.

Owing to certain superstitions which have been⁵⁶¹ mentioned in another place, the wife never took the husband's name, but retained her old one. When⁵⁶² not called by her simple maiden name, she was generally called So-and-So's wife, so long as he was living, or So-and-So's mother, should she have a child. The general social position of the woman before her marriage was regarded as being equal to that of the man, but after that event she became subservient to her husband in all things excepting matters appertaining to the rule of the house. Of late years, however, everything has greatly changed and many matters are conducted more in accordance with Japanese customs.

Soon after marriage the bridegroom used to make a⁴³¹ knife sheath, a spoon, a shuttle and a weaving loom,⁵⁸⁵ which he presented to his spouse. This was called *mai-sikara*, i.e. "making my wife." The bride then made a girdle, a pair of leggings, a necklace and a head-dress, which she presented to her husband. This was called *aku-sikara*, i.e. "making my husband." This ceremony appears to have been a kind of second pledging of the marriage vows, showing that they were satisfied with each other, and gave great satisfaction to both the parties concerned. A piece of lore given me on this was as follows:

"When a couple are newly married, the first thing⁵³⁹ to be done is for the bridegroom to give his bride a knife and sheath. In return for this the bride should give her husband a new cap. This is a very good custom and should be always carefully observed. So say the Ancient Ones."

It seems to have been an ancient custom sometimes⁸⁵⁸ to betroth children. But in such cases the persons so⁵⁸²

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The following is a remarkable legend of the Tungus⁵⁸³ and is interesting inasmuch as it offers an explanation as to how it first came about that their women made the first offers to the men for marriage.

It is well known among the Ainu that there is an¹⁴⁴ admixture of Orok, Ghilyak and Tungusic blood in the veins of some of their folk who live in the north. The legend now to be given is not really Ainu but is from the Oroks, as told about the Tungus, and recited in the northern Ainu dialect. As might perhaps be expected,^[184] the language is a little mixed, for it contains words in Orok, Ghilyak, Tungus and Ainu; with one word also in Olchey and another from up the Amur River.

"Long, long ago, in very ancient times indeed, there⁵³⁹ were two Tungus, a father and his son, living together in the same house. They were very poor. Some distance away from them there lived in another village a rich man together with his wife, also Tungus. The rich man went hunting among the mountains with his dogs every season, and killed many animals. He took large numbers of pine-martens, otters and foxes. As for the poor man, he also went hunting every year with his dogs but could get no more than about ten pine-martens, ten otters and ten foxes. His rich neighbours heard about this and chuckled.

"One year, after the poor man had finished setting his snares for pine-martens, he went farther into the mountains with his dogs to hunt game. He spent the first night in the open, and the next day went on again still farther. He continued thus daily till he came to the rich man's village. He entered his house and found that the husband was away from home. The wife was alone in the house and he was very much pleased to find her there. On looking round he was highly delighted to see the house full of pelts hanging in clusters. They were pine-marten, otter and fox skins. It was a sight grand to behold. The beautiful housewife

539 was by the hearth, busy cooking food, some of which she gave the poor Tungus to eat.

"After he had finished his meal he asked the lady about her husband, saying, "Whither has thy husband gone?" "Oh," replied she, "he has gone hunting with his dogs and will return the day after tomorrow." The man spent the night in the house. Later on in the evening he fell in love with the mistress and asked her to become his wife. Upon this she said, "Thou good-for-nothing scoundrel of a Tungus; I heartily despise thee. I will have nothing to do with thee. Until this day I have lacked nothing from my husband and I always have had an abundance of good food. What then should I want from such a contemptible Tungus as thou? What is there I can ask thee for? I spurn thee and will have nothing to do with thee. Beast! I utterly scorn thee!" So spake she.

"That poverty-stricken Tungus went to bed full of fury and wrath, and at daybreak the next morning sneaked off without waiting for his breakfast. He returned to his home and stayed there. Now a very wonderful thing happened. Every season from that time, when he went hunting in the mountains, this man took as many as from 100 to 200 skins. But he who was formerly reckoned to be a rich man died that very year. The poor man abode quietly at home, attending to his hunting. And so the seasons went by.

"After six full years had elapsed, the widow of the rich Tungus came to the house of him who had been a very poor man. All who met her saw that she was in a starving condition. She came and asked the owner of the house to take pity on her and marry her, for since her husband had died she had been unable to get sufficient food to eat. Therefore had she now come to him. If, however, he should refuse to marry her, she asked him to allow her to stay in the house as a servant and draw water for the family.

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"'Aha,' said he who had been formerly poor but was now a rich man. 'I spurn thee! So thou hast heard that I am now a rich man, hast thou? When I wished to take thee to wife, thou didst say, 'Oh, thou good-for-nothing scoundrel, I heartily despise thee. I will have nothing to do with thee. I want nothing from such a wretched Tungus as thou art. What can I ask thee for, thou abject scamp? I will have nothing to do with thee. I hate thee.' So saidest thou. Now, as there is no other resource left, thou hast come to me! Avaunt! Even though thou shouldst entreat me till death itself do overtake thee, I will never accept thee. Depart thou out of the house. Go outside and die.' Then the woman got up weeping and straightway when she got into the yard she died."

Such is the old Tungus tradition. And so it comes to pass that whenever Tungus women meet a poor man they always have a strong desire to annex him. And thus it is that in matters of courtship the Tungus women, even at the present day, make the first advances.

539 "I can not tell how it came to be, but when I first opened my eyes I found myself lying in a certain place among the common grass. Near at hand stood a fine big ash tree.* The stem was long and quite straight. There was not a knot in it and it was very glossy and pleasing to the eye. In the top of this tree two eagles, a male and his mate, had their home, and seemed to be very happy together. Whenever I wished to eat or drink there was always a most beautiful tray containing food and a cup of water by my side. I ate and drank and was ever satisfied. I slept and woke and lacked nothing. Every day for many years the female eagle brought me food to eat. Very often did I hear the birds in conversation, till at last I came to understand their language.

"One day the male eagle flew away, and, although I awaited his return for a long time, it seemed as though he would never come back. At last, when I had almost given up all hope of ever seeing him again, he arrived at home. The pair soon began to talk to one another. The male said:

"Every day I was away from home I thought much of the child we have nourished. Some time ago, when I went to find food for him, I discovered in the midst of the two seas a beautiful island. The scenery was grand beyond description. One end of it lay high up before me stretching out afar, while at the other end there was a cape extending out into the sea, and beyond this I saw a long reef of rocks. Near by I saw a large ash tree to which I flew and in the top of which I seated myself among the branches and looked about.

"At one end of the island I saw a large well-beaten-down sporting ground. One part of this was for the highest gods to take exercise on, the middle part was for the next in order, and the lower end was allotted to the gods of lesser importance. I saw it all

* For further information on the ash tree, see chap. XLIII.

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stretched out most beautifully before me. Here among the branches I passed the night. By and by I heard the gods preparing themselves to descend and amuse one another. Before dawn they came, with a noise as of birds flying through the air. The mighty ones played together on the upper part of the field; after them came the lesser ones, and last of all the lowest. When the daybreak was near at hand, they left off their sports and went to the end of the cape where the reef of rocks was. Here they sang to one another, told stories, recited heroic verses and related old fairy tales. It was a grand sight. As soon as the day broke they ceased and ascended to heaven. 539 ●

"I thoroughly enjoyed watching these gods, so much so, indeed, that I stayed on to see them day after day; and this is the reason I am so late in getting home again." All this did the eagle tell his mate. I was lying there beneath the tree, listening to it all.

"Having heard this, I was immediately filled with a strong desire to set off at once to the place and see for myself. So I got up from my bed the next night and set out to pay the island a visit. I listened carefully and heard the birds quietly breathing in sleep. Stealthily did I make ready and slip down to the seashore. Here I ran along the higher part of the shore close by the forest and came presently to a place where I found a little old boat. This I seized with my little hands by the cross-beam in the prow and dragged to the water's edge. I quietly set the oars in order and pulled for the open sea. I rowed hard, wishing to get to the island that night, but at first could make no headway at all. Nevertheless, after some practice, I learned how to manage the oars, and was glad. I pulled away till the break of day and continued rowing till the evening was setting in, when at last I saw the island before me.

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"I landed quickly and, upon taking a look round, saw that I had without doubt hit upon the place the eagle had spoken of. There were big ash trees whose branches drooped to the ground. Under these I dragged my boat out of sight. I, too, hid there. By and by, just as I heard my foster-eagle say it happened in his case, I heard the sound of the gods preparing for their descent and saw them passing the horizon. They soon arrived and the highest in order disported themselves on the field. When they had finished, the lesser ones amused themselves. After all had done they went to the reef, just as the eagle had said, where they invited one another to sing. So they sang ditties, told stories, repeated fairy tales and recited heroic verses. When they had concluded this, and it was now nearing day, the gods rested.

"I then crawled stealthily along, hiding myself well, and, laying hold of the robe which the youngest of the goddesses had taken off and hidden among the rocks, rolled myself up in it.

"Then the gods, having rested, began to ascend up on high, and the young goddess came to put on her robe. But as I was rolled up in it she was unable to take it. I then suddenly seized hold of her and held her fast. When the others had all gone up to the skies, I led her to the boat, which I dragged to the sea and in which I placed her. I then pulled for home, having the divine one with me. The twilight came and then midnight, at which time I arrived at my house. Both of my parent-eagles seemed to be fast asleep when we arrived, for I heard them snoring away above in the ash tree. So I and my heavenly girl entered my grass home. The next day at dawn the male eagle spoke to his mate and said,

"The child we brought up till now has evidently left us for good. What shall we do next? He has

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become a full-grown man and has no doubt, gone off 539 ●
to seek a wife. We are fully satisfied that it should be
so, so let us return to our own native land." Such was
the speech I heard from the top of that beautiful big
ash tree. But when they saw us, they congratulated
me on having found a wife, told me who I was, and
how all my family had been massacred, and declared
that we were to become the first parents of a new clan.

"The eagle—my fosterparent—said to me, "The
name of thy native land is "Sea-end." It is a very rich
country and you had formerly many prosperous an-
cestors there. However, certain evil demons came and
ravaged it. And you alone remained alive. But the
gods took counsel together, for they were pleased with
the old inhabitants, because they made many fetishes
which they offered to them and which were graciously
accepted. And so it was that in olden times your an-
cestors flourished.

"Then the gods took further council together as
to finding a god who should nourish you, and the choice
fell upon me and my wife. My name is *Kape-Chhi*, i.e.,
eagle. If, therefore, you desire to prosper in your
country you must make a fetish and worship before
it, saying: "O bird, who didst nourish me! O chief
of the Eagles!" If you say this, and also make fetishes
for the God who is master of the earth, then the divine
Ones will look upon you from above with favour and
will bless you and your country at all times. You
will never be in want.' So here we live and our people
increase. All the eagles told us has come true, and we
are happy. It is marvellous! This is the origin of
making fetishes at "Sea-end" and setting them up."
Thus does the legend end.

In looking over some fetishes one day, I happened 115
upon a pair of fine bird claws and was told by the owner
that they were taken from a "White-tailed Eagle."
In talking the matter over with him, he informed me

115 that they had been taken by himself and were very precious talismans. He also gave me the following story.

- 539 "The white-tailed eagle was sent down from heaven.
825 It is a bird of very quick hearing powers and makes no mistakes. And so when any hunter goes into the mountains and happens upon such small animals as foxes and hares, and at the same time observes one of these eagles hovering near, he should quickly say, 'Make haste, O divine eagle, and kill this animal for me.' It will then at once descend and strike the creature with its breast and kill it. Thus it comes to be known that this bird has good hearing powers. It is for this reason that fetishes are presented to it when it is killed. Then, if the skin and body are placed in the garden plots, hares will not dare to come and spoil the produce. Once more; the claws of this eagle are to be carefully put away. And the way they are used is this. If a snake should bite one's heel and cause
755 pain, the claws of this bird should be bound over the
758 wound and the following prayer be said:

[788] "The divine White-tailed Eagle has come to help; O snake, hasten to heal this man.' So should the man say."

The eagle spoken of in the first legend is the *Aquila clanga*, Poll., but the white-tailed eagle here spoken of is the *Haliaeetus albicilla*, Linn. The use of the claws as a cure for snake bite is very curious and it was a long time before I could make out the reason for the custom. At last I was told that, according to Ainu ideas, eagles are the enemies of snakes and catch and eat them. The claws are therefore placed over wounds given by these reptiles as a threat to the one who did the biting. This is said to frighten the snake into removing his poison! In the prayer he is informed by the sufferer

593 approach the gods when their help is required. The
551 wives should therefore treat them with great respect,
and should hold them in high esteem. They may not
heedlessly mention their names, for they are in truth
their strong superiors and supports. They stand be-
tween them and the gods. This teaching came down
from the divine Aeoins and is strictly to be obeyed. If,
therefore, any woman dishonours her husband by men-
tioning his name, let her know that it is not only dis-
respectful to him, but a great dishonour to the gods
also. It is blasphemy. Let all take heed to this com-
mand." But I would ask the reader to remember that
I am writing of matters as I found them many years
ago. The difficulties heretofore mentioned have now
almost passed away, and most of the children receive
[177] Japanese names. All have surnames, which has sim-
plified matters considerably.

551 It was but yesterday that I heard our Ainu maid
servant call herself "otter head." It was because she
had forgotten something we asked her to do. The
name carried me back in thought some 40 years to the
time I first heard it and was told the allusion. I
thought the designation was defunct, but, behold, there
it was as full of life and meaning as ever. The otter
is supposed to have an exceedingly bad memory, and
part of the lore concerning this runs as follows:

539 "The river otter was sent down by the Creator to
825 make clothing for the foxes. He was told that it was
to be red. But he had such a bad memory that he quite
forgot what colour it should have been and so painted
them white! Hence foxes were, when first seen by the
Ainu, all white and not red, as most of them now are.
Mr. Fox was exceedingly angry at this piece of care-
lessness and severely scolded the otter for his neglect
of duty. White was too imposing a colour to suit his
taste. In order, therefore, to remedy the mistake, Mr.
Otter went to a stream, and, after catching a salmon,
took out its roe. He then asked Mr. Reynard to lie

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down. After mashing the fish roe into a liquid, he, Mr. 539●
 Otter, proceeded to rub it into the fox's fur. In this 825
 way he turned it from white to red. And so it comes
 to pass that foxes are now red and not white as formerly.
 Mr. Fox was highly delighted with the change
 and, in order to return the compliment, procured some
 phillodendron bark, boiled it and then dyed Mr. Otter's
 fur with the liquor, making it the beautiful dark
 brown color we now find it to be."

On asking my friend why the Ainu regarded the
 river otter as more forgetful than other animals, he
 gave me the following piece of lore.

"The river otter is a most curious and wasteful
 creature. He can remember nothing at all. As soon as
 he has caught a salmon he carries it ashore, takes just
 one mouthful out of the back near its head, and then
 straightway leaves the remainder. It is left to rot on
 the river bank. No sooner has he swallowed the titbit
 bitten out of its back than he forgets all about it,
 throws the carcass away and sets off to catch another
 fish. He very seldom stays to finish off what he has
 caught. He can't help it, but he immediately forgets
 his kill. This is the reason why any person with a bad
 memory is called 'Otter-Head.'"

I believe the worst names one Japanese can call 551
 another by are "fool" and "beast." "Liar" does not
 seem to count with them as it does with English speak-
 ing peoples. In Ainu, the worst names one can give
 another are "misser of the mark" (fool) and "corpse."
 There are, of course, several lighter names sometimes
 given, which are very amusing and are bestowed by
 way of fun, conveying a modicum of censure in them.
 It is of some of these I desire to write now.

"Otter-head" has already been touched upon.
 But as there were one or two other points connected
 with this name which were not mentioned there, I
 think it will be well to finish with them first.

262 may do so provided they take proper precautions. When eating it they must take their swords, knives, axes, bows and arrows, tobacco boxes and pipe trays, cups, garden tools and everything they possess, tie [264] 527] them up in carrying slings and sit with them attached to their heads while eating. In no other way may the head be feasted on. If this instruction be carefully carried out, there will be no danger of forgetting where anything has been placed. Otherwise loss of memory will be the result."

And then, to wind up his information, the man gave me this example to digest.

• 539 "The otter forgets very much and very quickly; his memory can not be relied on at all, for it always fails him. One day he spent much time at sharpening his sword, and when he had finished doing so he buckled it on and went fishing. By-and-by he came upon a whale, which he attacked furiously. He jumped upon it and bit it with all his might, but, as the skin was very tough, he could make no impression whatever. His teeth would not enter but glanced off the skin at every bite. He laboured thus, scratching and biting for a long time, and only got very tired for his pains. Thereupon some Ainu, who were standing upon the shore, roared with laughter and jeered at him, saying, "O you Divine One, why do you not attack the whale with the sword you have at your side?" The otter, being thus brought to himself, remembered that he had a sword upon his thigh. So he drew it and very soon dispatched the creature. Thus we see how the otter was cursed by God for his original sin of forgetfulness." By what has now been written it will easily be understood that when one Ainu calls another "Otter-head," he means a great deal by it.

262 These matters are most strange. And it is very
278 curious to learn that, although the meat and head of this animal eaten cooked are supposed to have such adverse magical effects, the dried heart is said to be a

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very powerful remedy against certain ailments. A²⁶²
 little of it cut up very fine and taken in warm water²⁷⁸
 cures pains in the stomach, and if some is set on a stick
 by the hearth it drives away the demon of disease!
 Such, I was told, is the Ainu belief.

I have heard one or two other bad names, in ad-⁵⁵¹
 dition to "Otter Head," used at times, each of which
 carries its own little sting in it. Thus, "Crook-back"
 is applied to poor, stooping, weakly people at times,
 and also to lazy, worthless folk. It refers to the human
 backbone, the original one being supposed to have
 been made of willow wood which bends down when
 growing old. One man I heard called a "mangy old
 deer;" and a very haughty young dude was dubbed
 by a lady whom he had offended, a "little hairless
 creature," i.e. "neither man nor boy" or perhaps "un-
 fledged creature," "leather-like," or "beardless one."

These are curious and interesting names, all of
 them, and they carry little or much according to the
 tone of voice and the message flashed at one by the
 eye. I heard one burly man, who had called up the
 ire of a woman, called by her in her wrath, a "man-
 eater bear," and this made him quite angry.

I have heard people called *Toihokunra*, which is the
 name given to black, evil demons. With reference to
 these beings, the following legend was recited to me:—

"God used six stone axes when he made the world.⁵³⁹ ●
 It took Him a very long time to accomplish his task,
 but it was finished at last. When all was done, He
 had no more use for the axes, so He cast them into a
 valley among the mountains and went back to His
 home in Heaven. Here they lay for many years till
 they became quite rotten and worn away with the
 running water. As this water was tainted by the
 stone and became foul, all kinds of diseases, parti-
 cularly colds and consumption, arose out of it. More-
 over, all the demon-elves of the land and fresh waters
 have their origin in this water. Some of this putrified

- 539 stuff flowed down to the sea and mixed with the salt waters of the ocean and became the origin of all the mermaids and demon-elves there. Not only so, but some of it gradually sank down through the earth, where it became in Hades a big river full of bogs and quagmires."

The name of this river is Black-River, or perhaps River of Death, and out of it come all the evil spirits of the lower regions. Right in the centre of a big quagmire, surrounded by the river, the head demon of Hades is at home, and he has a big body of stone. His name is *Hekura*. The name *Toi-hekura*, by which I heard a man called, means, according to this, "Wicked Demon." These are not at all nice names and they carry their bitterness and do their work; moreover, [55] they afford some remarkable information as to the working of the minds of this race.

I was very much amused one day by hearing a jealous, angry little girl call her companion, with whom she was quarrelling, by the name of *Pen*. This word means "Lowlander." I could not understand why this should be before I heard the story I am now about to cite, which may well be called the Story of Pen and Pan.

"One day Mr. Pen (*Pen* means 'upper') had a strong desire to become rich. After a great deal of thought, he determined to use his inherent magic powers and work it that way. So he made his own tail become longer and longer till it reached to Matomai. It came right into the court of the Lord of this place. When my Lord saw what he thought to be a very beautiful pole, he ordered his servants to hang his very best garments over it to air. When all was quiet again, Mr. Pen gently withdrew his tail with all the garments on it, and so became very rich.

"His great wealth soon became noised abroad, so when Mr. Pan heard of it he came to him and asked him how he managed to become so suddenly rich. 'Oh,' said he, 'come in and sit down, and I will tell you all

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about it.' And so he told him the story. Mr. Pan suddenly became very jealous and angry. He snarled dreadfully at poor Pen and said, 'You most abominable creature! You have forestalled me. You did the very thing I myself intended to do.' So saying, he went off in great wrath. 539 ●

"Very soon he also stuck his tail across to Matomai, right into the Lord's court. Again the Lord of the place said, 'Look, here is a beautiful pole come from the gods. Hang out all my best clothing upon it to air.' This was soon done. Now Pan was so eager to become rich that he could not wait until all became quiet, but began to withdraw his tail too soon. My Lord saw it moving along and quickly told his retainers to cut the pole in two. This was quickly done, so that Mr. Pan was left with but a short stump of a tail."

When some of the Ainu began to become Christians, the shamans were very angry, and they raked up the *inu-sak-guru* for them. This means "persons without fetishes," which we may quite well translate by "infidel," or "godless one." By not making these fetishes, the men cut themselves off, more or less, from the Ainu brotherhood. This does not matter so much now as it did in bygone days, though it still carries its sting with many, and the shamans yet harp on it. It is curious to remark that among the Japanese the strongest and most philosophical opponent of Christianity I know is a man who formerly became a Greek Church Christian and then turned a Buddhist priest. This man has truly "the gift of the gab." When he is about, no one else has a chance to speak. He is unable to bridle himself. The strongest opponent I have met among the Ainu was a man who became a Christian and then turned shaman. He was very fond of referring to the Christian Ainu as *inu sak guru*, "infidels." He, too, was a good speaker. But, strange to say, he would always flee when he saw me coming along, and 798 ●

888 Old Man. "Yes, indeed! That is just the point.
301 Vines are divine beings. They are living gods. They
778 are full of life and flexibility. Whether it be winter or
824 summer, they are always lithe and pliable. This is
the reason I wear parts of these dresses in my ears.
They are my preservers and helpers."

Self. "Indeed! How can this be? Where is the
virtue? What kind of good can they do you? Do you
think they have done or are doing you any good now?
Do you feel any better for them?"

Old Man. "Oh, don't you know? Of course they
help me. How can I doubt it? They are gods. They
keep me going. By wearing them I get my portion of
flexibility and am thus as lithe as you see me now.
Having them in my ears, I feel and know that these
divine properties are being imparted to me through
them."

Poor old fellow! Sitting there in the silent forest
on that log, listening to the recitation of his faith, I
felt hushed. Such was his creed on this point, and he
was acting upon it.

"But," returned I, "whatever makes you, my elder
brother, think those vines are divine? I should like
to learn from you. Please teach me." I then got the
following old lore from him, and was edified:

- 539 "In the beginning grape and actinidia vines were
in Heaven, in the Kingdom of the Gods. In that place
only golden, silver and bronze trees grow. Now, when
the Divine One came down from above to Aina-land,
he found that God had made many things to grow
out of the earth, but he had quite forgotten to plant
any actinidia and grape vines. So the Divine One re-
turned to Heaven and brought down one silver and
one golden actinidia, and also one bronze grape vine.
The grape was taken from a vine clinging to a bronze
tree and the silver actinidia from a vine twisted round
a tree of silver. And thus it is that there are now

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actinidia and grape vines in Ainu-land. But there are 539
no metal vines. All are of nice, lithe, living wood.
By this my younger brother will see that there is great
good to be got from wearing ear-rings of such vines."

"Ah," I replied, "I see what you mean. Have you
any more old lore concerning the vine? Did your fore-
fathers hand down anything besides what you have
now told me about these vines? What did your grand-
parents say about them?"

"Yes, just so," replied he. "The Ancient Ones told 778
us that we must be particular to make fetishes out of 755
grape-vine stems when people become ill. These feti-
shes must be made with great reverence, and when
formed set up by the fireside and worshipped. The
prayer then said should be as follows:

"O divine Grape-Vine fetishes, we call upon You 782
now because this person is ill--sick nigh unto death.
O Ye Grape-Vines, Ye had your origin in Heaven above
and Ye did come down from the celestial regions in
the beginning. Therefore we call upon You, for when
a person is sick it is Your duty, O Ye Honored Ones,
to succour him and make him well. In Heaven the soil
is of metal and everything growing out of it, whether
it be tree or grass, has spirit and life. When made
into a medicine and taken, we have been taught that
it is Your duty to give strength to those who become
sick.' Thus prayed to, the man does worship by way
of obeisance in humble attitude. After this some of
the grape vine is taken and chopped up very fine.
This is heated and then seethed well in hot water, and
when cool enough given to the patient to swallow. The
actinidia vine is taken in the same way." The poor
old fellow told me all this with great reverence and I
could see that he believed in it thoroughly and felt
better for his clumsy vine ear-rings.

"But," I asked, "do you mean to say that in drink- 755
ing the vine decoction, the chips of wood should be 278
swallowed with the liquor?"

821 After some time, much prayer is said and a great wailing is carried on. So it is with regard to an eclipse of the sun or moon in the Ainu villages. The people come out into the open and blow and sprinkle water up toward the orb affected, hoping thereby to revive the sufferer and bring back the lost luminosity. While doing this, they ask the sun or moon, as the case may be, to be revived. If the water be sprinkled with branches of willow or sprays of mugwort, it is supposed to have special efficacy in bringing back life to the suffering deity.

One can understand their using branches of willow in this custom, when one remembers that, as has already been mentioned elsewhere, willow is a totem tree, it being supposed that the backbone of the first man was made of it. And, although the sun and moon appear to us round in shape, yet the deities whose vehicles they are supposed to be, are conceived of as being anthropomorphic.

527 The eclipse I have mentioned did not last long, and
821 as soon as it was over, *saké* was procured and drunk in its honour, and divine worship was offered. For, by the help of this little ceremony performed by the Ainu and the favour of the Creator of all, the sun's faintness had departed and death was driven away. On speaking with the people afterwards, I obtained the following lore.

539 Said one man: "When my father was a child, he
821 heard his old grandfather say that his grandfather saw a total eclipse of the sun. The earth became quite dark, and shadows could not be seen; the birds went to roost, and the dogs began to howl. The black, dead sun shot out tongues of fire and lightning came from its sides, and the stars shone brightly. Then the sun began to return to life, and the faces of the people were seen to wear an aspect of death; and as the sun gradually came to life, then men began to live again."

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"The sun and moon are husband and wife. They 821
are divine beings whose province it is to rule the skies 539
and the earth. The male is appointed to do his work
during the day only, and the female at night. Some-
times, however, they may be seen to cross the heavens
in company. The divine sun has the brightest and
best clothing to wear; this is why he shines so clearly.
His garments consist of white embroidery, and he has
a larger body than his wife. The moon is like a round
cake of millet, and is clothed in dark and white gar-
ments worn one over the other. That this is so may be
seen by looking at her with care. Now, the moon is
sometimes invisible. When this is the case it is be-
cause she has gone to visit her husband. So say the
ancient ones."

(In the above legend the sun is said to be of the
masculine gender; yet the people often speak of this
orb as being a goddess).

"When the Creator made the world, the Evil One 773
did all he could to frustrate His designs, especially with
regard to human beings. Now, after all things were
made, Satan perceived that men could not possibly live
without the light and warmth-giving sun. He there-
fore made up his mind to destroy this beautiful work
of creation, and thereby injure men. So he got up
very early one morning, long before the sun rose, with
the intention of swallowing it. But God detected his
design and made a crow to circumvent him. When
the sun was rising the evil one opened his mouth to
swallow it; but the crow, who was lying in wait, flew
down his throat and so saved the sun. Hence the
crows, remembering the benefits they once conferred
upon the human race, have an idea that they may do
just as they please with men and live upon the food
they provide for the sustenance of themselves and
their families. Thus we find that they have good

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of her hand and placed a live cinder in it. I then told him to stop it, but it was too late; the cinder was already there. The shaman then said, 'If this woman's denial is true and it was not she who cut the clothes, her hand will not be burnt. Watch. But if she did in truth cut it and in this way has wickedly bewitched this man, the cinder will undoubtedly burn her. Let all watch.'

"Then the woman's hand was indeed burnt and she suffered great pain. The shaman, seeing this, immediately called out, 'See here; it is so! She is burnt. Those who do evil are always so affected.'

"All this led to a law suit against the shaman and he was reprimanded by the Japanese judge, imprisoned for one night, and then discharged and cautioned against such practices. When asked by what gods he did such divining, he brought out from his bosom, where he had hidden them, two skulls, one of a fox and the other of an albatross."

Such is my friend's account.

The shaman, as now mentioned, had two skulls with him, one of a fox and the other of an albatross. These were for his use in divination. That of the fox will be mentioned when writing on shamanism and will not be further referred to here. The use of the albatross is quite interesting. It was very extensively taken as medicine when I first visited the Ainu. It was used against stomach-ache. The bill and head were scraped and the shavings swallowed down in hot water. The smell of this stuff is very strong and disagreeable and it is thought that it is the smell itself which works the wonder. And one can hardly be surprised at it. The following legend on the matter will explain.

"The albatross is an object of worship, and the origin of prayer being said to him is as follows: Once upon a time a dreadful disease broke out among the Ainu and many of the people died. At that time there lived a honourable man whose name was Toikirange.

- 539 Now this gentleman had a wonderful dream, in which he saw a very large house with a multitude of people assembled inside it. In front of the assembly, a chief was standing up, who said, 'I was one day passing through the midst of Ainu-land, not in the least expecting to meet with anything evil, but in the houses of many of the people I became aware of a fearful odour. The smell came from a certain bird of the sea called by the name of albatross.*'

"Said he, 'My friends, enter ye not into the house where there is one of these birds, for such houses are not for you to enter.' So spake the chief. After this the man awoke, and as he wished to know what his dream could mean, he arose and walked through the whole land. As he looked into the houses, he saw that there were many in which the people kept the head of an albatross as a fetish, to which they were in the habit of offering *saké* and sacred shavings. He also observed that there were no sick people where they kept this charm. No, in no hut was there a single person ill. All were hale and hearty. The man therefore went and procured one of the heads, worshipped it, and scraped some of the shavings from the skull and beak. These he put into a cup, poured hot water upon them and gave decoctions to any of the sick people he met with. All who drank of it were completely cured in a very short time. Therefore the head of this bird is kept wrapped up in fetish shavings, and when a person gets sick it is taken out, placed upon a tray, and devoutly worshipped. It is then scraped and given to the patient to swallow in hot water. Thus, although in the beginning the Ainu did not know the value of the head of the albatross, yet after this dream the matter was made clear to all. The man also knew that the chief he saw and heard speaking in his dream was none other than

*The chief who was addressing the people was himself none other than the demon of disease.

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the demon of disease, and that he was giving instructions to his servants." 539

The son of an Ainu fisherman once told me that the albatross is looked upon as a servant of the chief god of the sea, and it is said that, if the fishermen are favoured with the presence of some of these birds when at their calling, they are sure to be successful. And so it came to pass that one of the names given them is *isho-kapu*, i.e. "sport-bringing sea-gull." Like many other deities, the albatross also is supposed to go to other superior gods with prayers and intercessions for and from men, and he is splendid in fighting against the demons of disease on behalf of men and women. 825 [776]

One may well wonder why the shaman above spoken of carried the head of one of these birds about with him. It was for the purpose of exorcism. Had he thought well to do so, he might have made a strong decoction out of scraped albatross skull and bill scrapings, and given her enough to produce vomiting. In this way would the demon of sickness have been cast out of both her and the man who was ill. Then, after having paid the proper fine to the shaman, all would have been peace and health again (a good deal, of course, depending on the fee given).

But according to the Ainu, it is not only certain bad smells the demons are afraid of; they also dislike anything of a nauseous flavour. They will flee before such, post-haste. At one time and another we have had hundreds of sick Ainu staying with us. These I always sent to the city doctors for diagnosis and medical treatment. One day one of the men told me that he wished to change his doctor, for his medicines were of no use. Said he: "I drank a whole bottle full, a three days' allowance at once this morning, and, instead of feeling better for it, I am much worse! I thought that if I took three days' allowance at one go, I should have three days' betterment in one day. But 757 753

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separated the lower jaw from the upper one, placing 787
the latter carefully on one side. He then set the lower
part on the top of his head, teeth upward. This nicely
arranged, he gently leant forward so as to allow the
jaw to slip gradually to the floor. As it rested with the
teeth turned downward toward the floor, the daughter
was thereby proved guilty; but, should it have fallen
with the teeth upward, she would have been declared
innocent. She was called *akonivokguru*, and this means
"the person pointed out." But in this instance the
oracle went wrong, for the yen was found a little later
where the father had most carefully hidden it away
himself! I verily believe the old man was angry at
having found it, for he did not like having his beloved
and thoroughly believed-in fox's skull proved to have
played him false. But, like every other one of the lower
divinities, the fox is supposed to have a double nature,
one part being good and the other evil. And so they
sometimes play pranks and practical jokes on people!
Especially is this said to be true of the divine fox.

It may be of interest to translate a remarkable 539 ●
Ainu story of a wondrous fight between an Empty- 754
House-Demon and three shamans. The Empty- 776
House-Demons were employed by the people to take
care of their homes and property when they were
away at work, hunting or fishing. So strong was
their faith in these creatures, that it was not neces-
sary to lock their homes when away. The present
very fine and typical story shows how careful one
ought to be in selecting his own personal devil, being
sure to get hold of a good and faithful one. For
even among the devils there are supposed to be good
as well as bad ones. With regard to all of them it
may well be remarked that "he who would sup with
the devil must use a long spoon."

The translation now to follow is as literal as may 114
be. In some instances the sentences will be found to be
short. But they are always very much to the point

114 and will give the reader plenty of scope for his imagination.

- 539 "The people of a certain village employed an Empty-House-Demon. These people had their winter houses among the mountains." During the summer months these were left empty and placed in charge of the devil.

"One day two large luggage sleighs went from the winter quarters to the summer village to fetch goods. When they started to return they found the sleighs so very heavily laden that before they could reach home, darkness overtook them. In fact, they lost their way. As they went along, the leading sleigh passed through the courtyard of a house, but when the one following got just beyond the door a sound was heard as of someone coming out of the house. What could it be? Was it a devil or a man? Whatever it was, it came and laid hold of the arch of the sleigh and held on fast. Urge the dogs on as the driver might, they could not move, however much they stretched their necks out in pulling.

"The man therefore called to the sleigh ahead, 'The old people of this house desire me to spend the night here and have made it so that I cannot move on. There is no help for it, so I think I will stay over.' The answer came back, 'Very well. If you think so, stay on. It will be all right. As for me, I shall not stay.' And so he went to tell the news to his village friends.

"Then the man who stayed behind said to the demon, 'And so, as you wish me to spend the night here, you have brought my sleigh to a stand. Very well. Perhaps you will hurry in and quickly blow up the

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251 "The Northern Ainu dwelt among the hills during the cold weather for warmth in their pit houses. During the summer they went to the seashore and lowlands to catch fish, which was their "staff of life." The dogs also were fed on dried fish the whole year through. When in Saghalien I saw the inside of the roofs of the houses crammed full of fine salmon being preserved by smoking.

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frs. I will follow you directly.' As soon as the demon was gone in, the man spoke to the leader dog and directed him to the tying-up pole. Having arrived here, the man got out, tied the dogs up, and then arranged the sleigh. He then opened the door to enter, but at that very moment the devil seized and killed him. He next went outside and slew the two front sleigh dogs. 539

"Now at length the first sleigh arrived at home and the people came running together to hear the news. After this some men went down to investigate. On coming to the summer dwellings, they found that the man had been dead for some time. And they saw, too, that the dogs had been slain. The hinder dogs alone had been left alive.

"When the spring came round, the villagers took counsel together and said, 'Should this demon go on killing in this way right on to the world's end, will not the dead be very full of wrath?' And so they sought out three mighty shamans.

"Then all the people of the house, including the children, were taken out, and two brave, stout-hearted fellows were brought in to warm the drum over the fire. On the right-hand side sat a mighty old shaman; a little back sat another shaman; and on the left-hand side sat the least important young shaman.*

"Between these three shamans were placed the common people who had been allowed to be present. As the place was strange to the shamans, they had been careful to remove all the fire-wood to the back wall for fear of accidents. The demon himself was plainly visible to everyone. There he sat over in the right-hand corner of the room. As the shamans commenced

*It is well to note here that these five men, namely, the three shamans and their two servants, had a good time alone inside the house, preparing the furniture and mysterious atmosphere for the spiritual séance which was so soon to commence. As soon as they had made their preparations, the performance began.

539 their enchantments it was seen that he felt the influence of their spells so that he drew together much rubbish and covered himself up with a great cloud of dust.*

"It was now the time of sunset. It was growing dark and the ceremonial instruments were set in order.**

"The people then made a lot of tiny fires of fir branches about the floor. The drum sounded loud. The fires were put out. Then the three shamans performed in earnest. The demon also performed in like manner. He put much rubbish over his body and, taking some old torn shoes, held them before him, clapping them together. As the shamans performed, the gods were heard to come flocking over the top of the house. Their coming sounded like the wind blowing. Then was heard a whistling, as of an arrow from the gods as it came in through the smoke hole towards the demon.†

"Whilst the people were looking at him, the demon clapped before his body with the tattered shoes, and fended the arrow off. That god-sent arrow came against him, but he warded it off. The people saw the god-sent arrow sticking in the tattered shoes. 'Iha-ha-ha-ha-ha' roared the demon. 'They have shot the old shoes. Iha-ha-ha-ha-ha' He laughed exceedingly much.

754 *As the séance proceeds, the shamans intimate to the people what they themselves see; or perhaps I should say, what they wish them to see. The people being now in a state of great expectancy, have become hypnotized and see just as is suggested by the shamans, who now hold them spell-bound. The devil is certainly present, for they can see him with their own eyes, and nothing can persuade them otherwise.

[292 778] **The ceremonial paraphernalia consisted of a drum, a drumstick, a small cap, a wooden wand, some animal and bird skulls, and some fetish shavings.

†The people were in such a completely subconscious state of mind that they would see or hear anything the shamans told them to. These shamans are tremendous spiritists and I have had a world of bother with them at times.

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"The shamans then became very angry. Once more they performed. Again an arrow from the gods entered through the chimney hole with a whistle. The people then saw the demon clap some broken pieces of a wooden bowl in front of his body. The gods shot another arrow and he fended it off. That god-sent arrow was seen sticking in the wooden bowl. At this the demon raised another great laugh and said, '*Iha-ha-ha!* They have shot the ends of a broken wooden bowl; *Iha-ha-ha!*' He roared with laughter.

"Sleepless sat the people. Breathlessly did they watch. Then there came through the smoke-hole another arrow from the gods. The demon took some fragments of birch bark and clapped with them before his body. With a whistle it came and struck the bark. Yea, that divine arrow hit the pieces of bark. Aye, it struck hard and stuck in the pieces of that birch bark vessel. '*Iha-ha-ha,*' laughed the demon, 'they have even shot this broken old birch vessel. *Iha-ha-ha!*' And so he derided the gods greatly.

"The demon then covered himself with a great variety of rubbish. The glare of his eyes was to be seen from every quarter of the house, like glowing cinders. Just then midnight came and the gods of the greatest shamans were wrathful, and from that time they became quite unable to keep up with the seance."

"At last the blood was seen to mount into the cheeks of the young and less important shaman. He looked very fierce. This little man performed with great vigour. He invoked the gods. He stood up. He struck lustily on the drum with a stick covered with hair. As the people watched, behold a snake came out of the end of it and fell to the ground. Quickly did he seize it with his hand. He beat the drum with it. The

"The powers of the two older shamans were now quite exhausted. The devil had beaten them at their own game.

- 539 snake opened his mouth toward the demon and said, 'Pish! pish!'

"The eyes of the demon opened wide. The eyeballs struck right out from the middle of their sockets. They shone like fire and glared without blinking. Then there came a sword through the smoke-hole and fell upon the creature's neck. The head was severed from the body and rolled and bounded about the floor of the house. At the same time *swish* came an arrow from the gods and stuck fast in the chest of the demon. His whole body sank like a shadow into the earth and was not. Nothing was to be seen but the bare place where it had entered the ground.

"It was now daybreak. The séance was over. The villagers were now allowed in to examine the house. But they could find nothing more than a little stream of blood running along the end of the sleeping-bench. The devil's body could not be found anywhere."

"Then the people gave to two of the shamans just the fine due, as if two men had been murdered. To the man whose gods had not been angered they gave the usual shaman's fee as well as the fine due."*

"Thanks to this séance, the people may now go on living serenely. Had it not been for these shamans—

[754] *No wonder! These new-comers had not been hypnotised. Darkness was gone and daylight had appeared. For this kind of Ainu spiritist séance, darkness is absolutely a necessity. It is my belief that the shamans themselves made the red mark to deceive the people.

[465] **The ordinary shaman's fee consisted of old swords, robes, skins, lacquered vessels and such articles. I knew a female shaman who demonstrated over a sick young man once, and, as he had nothing to pay her with, she bagged all his clothes, even down to a nice new pair of woollen drawers he had lately brought home with him. She told him that the devil who was bothering him resided in these! And that he would die if he wore them again. I sent word to this lady, telling her that I was coming to see her about this. But I could never catch her at home! Could I have caught her, I would also have demonstrated and got them back. And she knew this.

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if the devil had gone on forever in this way—would there not have been continued trouble?" 539●

Thus ends this very extraordinary shaman seance. 114
These are the kind of people among whom my lot has been cast. And I must confess that I have had hard times now and again to keep my end well up. Shamans have been after me several times and have tried to mesmerize me, and that in public, but have in every case failed. I, in my turn, have time and again gone after them, but could never catch them at home. The rascals!

CHAPTER XXXIII

STORIES OF LOVE, VENGEANCE AND WAR

The following touching story of love and vengeance was told by an Ainu who lived at Tsuishkari, near Sapporo, some years ago. He was born in Saghalien and returned there to die. The tale shall speak for itself, so what follows is a simple translation of it. 539 ●
628

"In very olden times the place called 'The Broads' had a large population, but as time went on the people gradually died off, till there was but one family with a few relations left alive. It was a very bad, pathetic state of affairs. So few were they that this remnant lived together in one large house and had room to spare. The head of the family was a very beautiful woman named La Belle.

"Now, a well-to-do man who lived at The Hollows came to see La Belle, and was so struck with her incomparable beauty that he at once conceived an ardent desire to marry her, but she would have none of him. So he finally returned to his home in anger, very much disheartened. Alas and alas, the people living with La Belle still continued to die off one after another, and it looked as though they would soon become quite extinct. And they were feeling lonely and depressed. They thought it would be better for them if they were to leave their native place to go and dwell elsewhere.

"Having decided to migrate, they descended to the seashore and all sailed away and came to a place called Hill Bottom, where they landed and built a house to live in. After a little time had elapsed the men said to one another, 'We are becoming extinct rapidly. Let

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628 us go on to the Ainu villages yonder and take wives to ourselves. We can then raise up children, and later on return to The Broads and rebuild our village.' So spake they. But La Belle, who was the head of the family and who had formerly refused to marry the suitor from that place, could not be persuaded to agree. She met the men in argument and prevailed over them. She was so eloquent. They therefore went off to a place called Big River, and there set up another house. They also built a fine large storehouse which they filled with excellent salmon, well smoked. Thus did they make abundant provision for the coming winter.

"Now, the man called Archer of The Hollows—the man who wished to wed La Belle,—had returned to his village full of wrath and overcharged with a desire for revenge. Here he abode with a darkened brow and with a heart full of ire, plotting vengeance. During the following winter there was a great deal of snow and the weather was exceedingly boisterous. During all this windy, rough weather, La Belle and her company were imprisoned in their pit-dwelling, covered in and unable to get out. While they lived thus in fancied security, the man Archer went down with an axe and cut the supports of the storehouse, so that it fell to the ground. After he had made a complete wreck of it, he returned to his home and waited.

"The wind continued to blow and howl worse than ever after this, and a mighty blizzard came up. It was absolutely impossible for the men to get out of their dwellings to go down to the store for food. By and by they had eaten up all the food they had taken with them into the house, and had become very hungry. At last, however, the storm abated and they managed to dig themselves out to go to their food store. When they got there they were much surprised and deeply grieved to find that the pillars of the storehouse had been cut in two, and the building had fallen down. The

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fish which they had so carefully stored away had been ⁵³⁹
eaten up by the foxes and pine-martens. They could ⁶²⁸
find but a very few remnants, which they carefully
gathered up and carried back with them.

"Though they ate of it very sparingly, it lasted but a short time. By the time spring began to come, there was no food left for them to eat and they were very hungry. They all sat there in their dwelling in a state of woe, knowing that they were doomed to starve to death. So they—men, women and children—arranged themselves in order, dressed in their best garments, and decorated themselves with beads and other ornaments as though they were corpses prepared for burial. This done, they all lay down together. And so all died.

"After this, the man Archer, the would-be husband of La Belle, whom she refused to have, was ordered by his elder brother to go on a visit to Big River. On reaching this place, he found that all the people had gone to their summer—above-ground—dwelling and had there died of starvation. He then returned to his home and reported what he had seen. When the people of the other branch of La Belle's family heard about it, the men set off bear-hunting in that direction. Upon reaching the house, they saw that it had two separate hearths in it, but the beams were fallen down and scattered one over the other on the ground. And a little way off on the scrubland they found the great cooking pots lying on the ground."

"By all this, then, we see how bad it was in those olden times for the men to be over-persuaded by the discourse of a woman. These things have the ancient ones reported for the instruction of their children."

*Ainu graves were formerly made in the forest, not far away from the dwellings. At the time of burial, pots, pans and other articles were laid on them for the dead to use in the future world.

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When writing of earthquakes and their cause,* I mentioned a place called *Chirema Meshi*, which means "The lowest world." About the time that myth was told me, old Mr. Kanturuka, whom I have mentioned in another chapter, gave me a splendid legend of love and war, in which that country is mentioned again, and in which great battles between the thunder gods are said to have taken place. As the legend is so very interesting and makes so many allusions to quite unexpected matters, I propose now to give a translation of it.

"There was a person who was brought up as a slave at a place called the 'Great Plain.' Once upon a time he heard it noised abroad that there was a Lady living at Black River, who was famous for her beauty. So one day, after he had cooked and eaten some food, this slave buckled on his belt, stuck a trusty sword into his girdle, and fastened on his helmet. Then he was taken up by the winds which arose from the head of the fire-place and swiftly carried through the roof opening. Here his guardian angels came down upon him with a mighty sound, and he went before the great winds till he arrived at the village of Black River.

"Thus he came to my Lady of Black River. When he looked at her, he found that she was weeping exceedingly. Shedding tears profusely, she said to him, 'The Gods of Thunder who have their dwelling-places in the heavens above are two in number, and the youngest of them persistently makes advances to me and is about to take me to wife. This being so, my dear Yaumbe, we cannot marry, though you have come for me. Nevertheless, I will cook some food that you may eat.'"

(The Lady said she would cook some food for her visitor. It would be considered a great breach of etiquette and very forward in a young woman to do such

*See Chapter XVII.

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a thing for a bachelor, unless she was commanded to do so by her parents or guardians. This is perfectly natural, because part of the Ainu marriage ceremony consists in the act of the bride cooking food and giving it to her betrothed.) 539 ● 831

"After she had spoken thus, she swung a pretty little pot over the fire and put some of her choicest treasured-up food into it. She then dipped in her ladle and stirred up the delicious viands. Then she took a very pretty eating-vessel, which she set on a most beautiful tray, and, heaping it high, carried it to him and bowed profusely.

"Just as he had commenced eating, flashes of lightning, white and glistening, came through the upper aperture and played round the beams in curious forms. Upon looking up, he saw a Lady even more beautiful than the Lady of Black River, reclining in a white chariot." (The word here translated by "chariot" is the common word for cradle, but in this legend "chariot" suits the sense better. The chariot is conceived of as being suspended from above by means of strings and cords, in the same way as the Ainu women suspend their cradles from the roof of their huts.)

"Showing great anger on her countenance, she said with a wrathful voice, 'O dear Yaumbe, listen to me, for I have something to say to you. I am the younger sister of the Wolf God and the benefactress of my Lady of Black River, and you are being watched over by my elder brother. This being so, I am here to tell you that the Thunder God is angry with you for coming to visit this Lady and has determined to make grievous war against you. The war is near at hand. Although I am but a woman, I have come to help you. Get into my white chariot.' So spake the younger sister of the Wolf God.

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"So he got into the chariot, and they immediately flew out of the opening above. The trappings of the chariot whistled and rattled. As they went on their way they skirted the mountains toward the source of the river, and proceeding along, saw white and black lightning playing about the clouds in the lower skies. As he was looking at it, he saw the aforesaid thunder god sitting in a black chariot. He was a remarkably small man. There, too, sat a little woman, who, without doubt, was his younger sister. She held a wand in her hand with which she continually struck first one end of the chariot and then the other, as they hung and swayed about over the mountain tops. The thunder god, having wrath expressed on his countenance, said, 'Look here, dear Yaumbe, listen well to me, for I have something to say to you. You have been making love to and flirting with the Lady of Black River, whom I have determined to marry myself. I take this as a cause for war. Be very careful, my fine fellow, for I will bring down your haughty looks. When he had so spoken, he attacked him vehemently with his sword, so that his blows rattled upon the sides of the white chariot. Thereupon Yaumbe also drew his sword and set upon the thunder god as fiercely as he was attacked himself. They fought with might and main. The black and white chariots rose and fell to meet the attack, so that the blows from the swords fell upon their sides and bottoms, sending forth clashing sounds.

"And now there was a tremendous roaring sound of thunder over the land and a mighty wind began to blow. They continued to fight with all their might both by day and by night. After the battle had lasted twice ten months, the God of Thunder said,

"I observe that as we fight upon this land on which men dwell, we are wasting and wearing out the country, for, as you know, its backbone (foundation) consists of rocks only; we ought therefore to be more

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careful of the world. Now then, come, the founda-539●
tions (backbone) of the world above us are made of 831
iron, let us go up there and fight. We may wage war
there without any fear of spoiling the place.' So spake
he.

"He then withdrew into the air and Yaumbe followed behind him. The younger sister of the Wolf God, holding the wand in her hand, continued to strike first one end and then the other of the chariot. The thin trappings whistled and the thick trappings rattled as the white chariot followed close upon the black one. The gates of heaven opened with a great noise, and after they had passed through were shut upon them with a mighty bang. Now, they saw things on this wise. A splendid country lay before them and a very beautiful waterway opened up to their view. On the banks of the river were forests of magnificent oaks, and the clouds upon the horizon were floating gently along. The Thunder God said,

"This country is in truth the high heaven. Its foundations are of iron, so that even if we fight here for many years, we need have no fear of damaging it. This is indeed a place in which we may unsparingly measure our strength. So said he.

"Having so said, he set upon Yaumbe mightily with his sword, who also turned upon him as fiercely. Nevertheless, the edge of the black chariot clashed against the sword and warded off the blows. There was therefore only the sound of clashing iron to be heard. In the same way, the white chariot, also rising up and fencing with its floor, sent forth a mighty clashing sound. And now, fighting fiercely, they chased each other from end to end of heaven and back again, till at length they passed by chance over a metal house which was covered with a peculiar lid, and directly over this they stayed and did battle, whilst there came forth a voice from the inside of the house, which said,

539 "Look here, O dear Yaumbe, and thou Thunder
83/ God, I have a word to say, so please pay attention. It
is indeed true that the foundations of Ainu-land are
rocks, and it is also true that the foundations of heaven
above consist of metal. But as ye continue to carry
on your battle here, heaven has grown weary and
waxed very hot, for the very reason that its founda-
tions are iron. Ye ought to be careful. Now, then,
come. Underneath Ainu-land there are six countries,
and beneath these again there is another most beauti-
ful land. Its name is *Chirama meshiri* (Lower world),
and its foundations are earth. Go ye to that land and
fight, for unless ye do so, our country with its villages
will be completely spoiled.' Thus was heard the voice
of God.

"Upon this the Thunder God sheathed his sword
and Yaumbe also sheathed his. Then, as they entered
heaven before, so now they went out with a rush. They
passed down through space head-first like snipes, and,
piercing the earth, went clean through six worlds.
Having done so, they came, as they were told they
should, to a truly beautiful country; without doubt
this was the Lowest world to which they had descended.

"And now they chased one another from one end
of the land to the other, fighting as before with might
and main. Nevertheless, whenever and howsoever they
fought, the black chariot rising, falling and swinging
to and fro, warded off Yaumbe's blows with its sides
and bottom, so that the result was nothing but the
sound of clashing metal. In the same way, the white
chariot also rose up and fenced the blows with its sides
and bottom, like a shield. However much Yaumbe
strove, he could by no means touch the God of Thun-
der. He therefore aimed at nothing but to cut the
trappings by which the black chariot was suspended.
Fighting hard with this intent, he was able after a
time and by the help of God to sever them. So too,

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all the trappings of his white chariot were cut asunder. 539●
They therefore all fell down to the ground. Then the 831
Thunder God got out of his black chariot and came
over to Yaumbe, walking by the help of his hands.

"Upon this the younger sister of the Thunder God wept and said, 'Oh my elder brother, you are a god; and if you would but marry a goddess, you would have no need to carry on this fierce combat with Yaumbe. Why do you set your affections on this lady of Black River as though she were the only woman? Now our charmed black chariot has been quite broken up and you are as one fighting without armour. Be careful or Yaumbe will slay you.' So spake she through her tears.

"After she had said this the sister of the Wolf god went out and fought against her. Then the Thunder God set upon Yaumbe most fiercely and he attacked him just as vehemently. Thus fighting together, Yaumbe managed with great difficulty to strike him now and then, so that his garments hung about him in rags. But he was not to be beaten; for he also in like manner cut Yaumbe's clothes into many pieces. Whilst things were going on so, a mighty sound, as if the very gods were coming, issued from the east of the Lower kingdom, and all at once the Lady of Black River, more beautiful than ever and shedding tears profusely, alighted and came to the side of the Wolf God. And now the sister of the Thunder God fought mightily, but after two or three mighty struggles she was cut down and slain. Her divine spirit roared loudly as it ascended into the skies. She went up to heaven a living goddess; and when she had departed the roaring ceased.

"After this, my Lady of Black River, in company with the sister of the Wolf God, came to Yaumbe's side, and the three fought together against the God of Thunder. After a time, and with great difficulty, he was smitten down and died. His spirit roared as it

539 went up; but, as it was impossible for him to go into
831 the western end of the Lower Kingdom (that is, to
become extinct), his spirit ascended to the high
heavens with a great noise. It went up a new god;
then the sound died away and there was peace.

"When all was over, my Lady of Black River and the younger sister of the Wolf God saluted each other with their swords, and then after they had come to their own country and reached the village, the young Wolf Goddess said, 'As I am a goddess, I must take a husband from among the gods, but as you are a man it would be well for you to marry my Lady of Black River. Your guardian angel is the Wolf God. Henceforth fight no more, but when you have saké be careful to make fetishes and offer libations to the Wolf God.' So spake she.

"When she had finished speaking, she departed with a mighty sound. Then my Lady of Black River worked away with a willing heart and great pleasure, and, having prepared food for Yaumbe (made a wedding feast), heaped up a very pretty cup which she set on a lovely tray and brought it to Yaumbe, making many bows. After eating a little of it he pushed the remainder to her, and she, lifting it up with reverence, finished it. (This was the marriage ceremony.) Then, when the meal was over the Lady proceeded to set the house in order and they lived happily ever after."

FIGHT WITH A MARINE DEMON

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—so big and toothsome a creature—and asked to come again at some future date. The fishermen were all drunk and the other people feasting all day long, so that we had once more to postpone our lantern show.

When we got up in the morning, we made sure we should have a fine time of it in the evening, when all had had their fill of nice fresh sword-fish, and so went round to ask the people to be prepared to come as early as possible to the meeting. But, alas, we were again doomed to disappointment. It happened in this way. There was one boat which could not get in with the others the night before, and the men were more than twelve hours late. The people had been very anxious about them, and we all went to the shore time after time to see if they were in view. I suppose it was the custom, for the Ainu, I found, saw the boat fully an hour before I could make it out. As soon as the boat arrived with its three men, the villagers were swept under a great cloud, for the late comers looked as scared as wild cats and declared that they had had a fight with the devil. [776]

These men I found sitting by the hearth in a very woebegone attitude. They said that they had been out with the other boats but were farther off in the ocean than they. They were after a big swordfish, when a great sea monster put in an appearance quite close to them. "He had big, staring, black eyes and was very ugly and most uncanny. He came up from below and forthwith proceeded to attack us. A most desperate battle ensued and he began to spread his arms over the boat. The monster was round in shape and had very long tentacles. He emitted a bluish dark fluid which discoloured the water all round the boat, and the air around became very malodorous."

I told the men that I thought it was a big octopus, but they said "No, indeed, it was Satan himself."
"There was nothing else to be done in the face of such

226 a thing but clear off as early and fast as possible."
776 And, as for the odour, they were sure neither gods nor
[539] men were ever able to endure it. I left my three young
friends very busy fortifying themselves with alcohol.
No wonder we could get no meeting that night.

A great council was to be held that afternoon to hear the story, offer prayer with libations and consider the matter. No doubt those libations were drunk deeply and often, and many things said to and about the demon that evening. It was decreed that on the morrow the great "wild Dance," to be spoken of in another "echo," should be carried out. The reader will not wonder, therefore, when I tell him that we at once packed up our traps and went off to another village. The demon of Shiraoi discomfited us as completely as the marine fiend did those three men.

226 There is just one more word I would like to write
476 about Shiraoi, before passing on, and it concerns two
very fine men, who acted in an extremely brotherly
manner toward one another in order to get a living.
I knew them both very well indeed, and one became
a Christian in later years and was a very faithful one
till his end came. Though they have long since died,
I often think of them with great admiration. One of
them was unable to walk and the other was quite blind.
They lived in partnership. The blind man carried the
lame one on his back, and his friend directed him in
his turn where to walk. The lame man did some carry-
ing and the blind one made fishing nets. The lame
man cut up bait for fishing and the blind man put it
on the hooks. They used to go out fishing together,
when the blind man carried his partner to and from the
boat. Both could row well. And thus they were able
to make a good living.

226 While conversing with some Ainu fishermen, I was
776 told of two sea-rulers, one good and the other evil.
They are brothers and their names are "Wild-Uncle,"

FIGHT WITH A MARINE DEMON

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the elder, and the other "Peace-Uncle," the younger. 226
The elder brother is supposed to be of a very evil dis- 776
position, and to be continually pursuing and persecut-
ing his younger brother, who is benevolent and quiet
and desires to live in peace and benefit the Ainu race.
He comes and settles down in a place and brings quiet
winds and good weather with him. Then it is that the
fishermen launch their boats and go fishing. The elder
brother is just the opposite. He desires to do all the
harm he can, and so comes and chases his brother away.
He causes the shipwrecks, so many of the fetishes seen
upon the sea-shore are set there for him, by way of pro-
pitiatio. Such is one Ainu version.

By some other Ainu the names "Wild" and "Peace
Uncle" apply to the same being. In bodily shape he is
like a very big whale. The legend concerning him is as
follows:

"Once upon a time two men were out at sea fishing, 539 ●
when they were suddenly overtaken by a severe storm. 226
As their boat was being swamped, they gave them-
selves to earnest prayer. Every known god and demon
of the sea was called upon for help, but all to no pur-
pose. By and by a very large whale, a whale as big
as a mountain, was seen to rise out of the water and
come gradually to the side of the boat and shelter it
from the wind and waves. This was no other than he
who is sometimes called 'Wild Uncle' and sometimes
'Peace Uncle.' He was known before that time indeed,
but ever since this happened he has been honoured
with the prayers of the Ainu, who also present him
with fetishes."

When I was getting the information about the
swordfish, the fight with the devil, and the wonderful
deliverance vouchsafed by the whale, as mentioned
above, the man gave me some information about divers
and pikes. He told me that pikes came originally from

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the scales of a snake, and divers from the entrails of a pike. What he said was this:—

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"The scales of a snake formed themselves into pikes and this is a true account of their origin. As both gods and men detected a snaky flavour when they first tasted the pikes, they refused to eat any more, so a god came along, who killed some of them, and said, 'How is this? You are not at all good fish, for you can not be eaten.' He then tore their stomachs open and threw the entrails away. But, as it was impossible that the entrails should come to nothing, they turned themselves into divers. Then the gods took some pikes and boiled them and found them to be of a very nice flavour. Ever since that time both gods and men have eaten of the pike kind." It may be added here that, according to my informant's ideas, the pike family is very closely related to the trout and includes it.

But to return to the swordfish. A friend told me the following remarkable story about them:

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"One day two gentlemen went out together to spear swordfish, and at length managed to harpoon a very large one. He was so lively and strong that he dragged the boat from one end of the ocean to the other. They tried hard to hold on to him, till one of the men fainted and was dragged overboard and drowned. The other one hung on to him, however, so that big blisters came up on his hands. He then cursed the fish and said, 'O thou wicked swordfish, I will now cut the line which holds thee. As the harpoon head is made of iron, thou shalt suffer much from the noise of clinking iron and grating bones within thee. As the line is of hemp, a plain of hemp shall grow out of thee. As the rope is of linden bark, a forest of linden trees shall grow on thy back, and when thou diest thou shalt become an island.' And so it all happened. The island was made and birds and animals came to in-

FIGHT WITH A MARINE DEMON

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habit it." Thus we have another illustration as to how 539 ●
worlds were brought forth. 226

Many of the people would not, I found, eat eels, and when I inquired the reason I was told it was because they were so much like snakes. The tale was this:

"In ancient times, when the divine Aeoina was upon this earth, fish were so numerous in the rivers that the people were able to catch more than enough to live on. But the bears multiplied so greatly that they came down from the mountains and killed the salmon so fast that they became very scarce indeed. It was so bad that the people stood in danger of being starved out. Then men were very angry at this state of things, and came and accused the bears before Aeoina. Upon hearing of the trouble, the Divine One smiled benevolently and said, 'Fish were made by God and placed in the rivers in the beginning for men and animals to eat. But the bears are taking too many. What then shall be done to help you and keep those animals from killing the fish off? I will look into the matter.'

"He then returned to his house and twisted straw and grass into wisps which he caused to become eels. These he placed in the rivers. When bears next came down from the hills to catch fish they saw these long creatures creeping about. This astonished them and put fear into their hearts, so that they ran away again and let the fish alone. The people were then once more able to catch fish and eat."

CHAPTER XXXV

A GRANDFATHER, GRANDSON, DEMON AND DEMI-GOD

Thus runs this very remarkable old world story: 539 •

"I was brought up by my beloved, aged grand-^[221]father, and we lived together. He was a man who spent his days hunting seals, which he brought home for our daily sustenance. On a certain occasion when meat had become scarce, he set off again to hunt. But when he returned at his usual time that evening, I saw that he had made no kills. On entering the house he said, 'I went to my usual hunting grounds where I have hitherto never failed to get seals, but today I was surprised to find that there was not so much as one to be seen. But I could hear far out at sea the cries of many, both male and female animals. This being so, I thought thus within myself, "The old seals have evidently migrated to some other island and thus it is that I am unable to meet with any. This is the first time I have ever been unsuccessful."' So said my dear grandfather. Hearing this, I retired to bed but could not sleep, through having an ardent desire to go off to the place where he said he had heard the animals crying.

"Before very long, as I saw my grandfather was sleeping quietly, I went down to the seashore. Here I found the boat which he used in his hunting. This I quickly laid hands on and entered. I pushed off, and directing my course toward the offing, I rowed straight on. By and by I saw an island in the distance, to which I steered. I rowed hard till I came near and found a

- 531 landing place. On looking round, I soon saw that there were many seals there.

"Immediately upon landing, I saw a mean-looking man coming toward me from the western end of the island. When he got near me, he spoke in a somewhat hostile manner and said,

" 'Wherefore hast thou come hither? On this island there dwells an exceedingly evilly-disposed demon-god. It is a very dangerous place for thee. Why hast thou come? Hide thy boat at once in yonder cave among the cliffs, and put the two seals thou hast taken there also. When thou hast done this thoroughly, hide thyself and keep quiet. See, the very dangerous demon-god I have mentioned to these is close at hand. Hasten! Be quick! Hide!' Along he came and I very soon heard his voice from my hiding place. He came close up and questioned that mean-looking little man and said,

" 'What is this? Whose boat is this?' 'Oh,' replied the other, 'that boat is mine. Look at the mooring cord in it, and you will see that it was made by twisting with the left hand, as men make cord, and not by being twisted to the right as the gods make theirs.' 'Yes, that may be so. Indeed, the boat may be thine, yet it seems to me to have a human smell about it.' 'Oh, indeed!' the little man replied, 'thou knowest me and my name. Am I not called Yairespo and am I not a super-man? In truth I am a demi-god, being half god and half man. This accounts for the boat and cord being made so and the fact that there is also the smell of a man about it.'

"Then that wicked demon-god said, 'Ha, ha, ha! O Yairespo, thou art indeed a mighty magician. And so thou hast done this, hast thou? For this deed thou and I will this very day measure our strength.' So spake he. When their conversation had ended and

DEMON AND DEMI-GOD

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the demon had gone away, Yalrespo said to me, 'Boy, 539 ©
flee towards thy home as quickly as thou possibly
canst. As thou passest the headland of this island, [778
go ashore and cut one piece of alder wood and an- 824]
other of birch. With them whittle the fetishes and
stick them on thy boat. Then make another fetish
out of the tree called *uts-mi* which is the particular
magic tree of the wicked demon-god. And all will be
well. From the days of my early childhood
thy grandfather and I have been very close
friends. This is the reason I have made known to thee
the great danger thou hast run into by coming here.
When thou passest through the midst of the sea on
the journey homeward, thou wilt surely hear behind
thee a great noise of gods fighting. When a little
shower shall fall upon the boat, know thou that I shall
then have been wounded. Again, as thou goest far-
ther away from this place and art getting nearer to thy
home, rain will descend upon thy boat from above.
When this happens, know thou that I shall have slain
that very wicked demon-god. Thy grandfather is much
concerned about thee, as thou hast been absent so long,
being in this direction. Yea, he is much disquieted
about thee. He has departed from his house and now,
behold, he stands at the very end of the path nearest
the sea and is looking hitherwards. Knowing that I
dwell on this island, he is looking up to Heaven praying,
with his thoughts to me-ward, seeking my help for
thee.' So spake he.

"I saw my grandfather's prayers standing in the
clouds above like a rainbow. Their influence—their
efficacy—stretched over the sea, from one end to the
other, for my good. For me did his prayers wend their
way.

● 539 "So I steered my boat along under the rainbow." As I drew near to land, I saw my dear old grandfather standing on the sea-shore, leaning on his staff. His chin was raised up toward Heaven and he was praying very earnestly. Although I landed close to him, he saw me not. Seizing a seal with each hand, I carried them to him and flung them down at his feet. He was so suddenly and effectually startled at this that even I myself fell backward. Then only did he perceive me.

"Much pleased, he patted me on the shoulders and tapped me on my bosom. Lovingly he chided me, saying, 'Oh, why didst thou go to yonder island? Had not my friend Samaikuru (Yairespo) been there to help thee, I should not have seen thee in the body again.' We then went home, where I flayed the two seals, cut up some of the flesh, cooked it and gave my grandfather to eat. After he had eaten, he blessed me and said, 'I am now very old and nigh unto death. When I am gone, do thou go seal-hunting. Go anywhere but to the island whence thou hast just escaped, for that is a most dangerous place.' With that the end came."

*I may mention here that the Ainu believe when they see a rainbow that it is a bridge over which the gods hold discourse together.

ABOUT HUNTING

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The following legend concerning this poison which was used by the Ainu is well worth reciting here.

"This is the origin of aconite poisons. They are divinities and two in number. They are husband and wife and formerly dwelt in Paradise. Now when the Divine Teacher came down from above, he brought them with him for men to use in hunting. The name of the male was *Kerep-Turuse*, i.e., 'Scrape and Infect.' It was very strong, a mere scratch with it causing death. The name of his wife was *Kerep-Nove*, i.e., 'Scratch and Stagger.'

"This was a slow poison and gentle in its action. When used, it was placed upon the arrow and twisted round the points so that a large piece was taken into the body of the victim.

"The manner of using the male poison was as follows. The hunter would place a little on the arrow point, go and find the track of an animal, offer prayer and shoot in the direction it was found to have taken. If he did so, the arrow would go on and on till it came upon the animal and then strike it dead. Such arrows had life in them and so heard the prayer and did as requested. But, alas, no one now knows how to make the poison. The knowledge was lost in this way.

"Once upon a time, a hunter took some arrows laden with this kind of poison, and went and found deer tracks. Upon seeing some freshly made ones, he took an arrow out of his quiver and prayed to it thus: 'O Thou Divine Arrow, thou art indeed a noble deity, go thou along this track and kill the deer which passed along it yesterday.' So saying, he shot the arrow, which went on and on along the track. But as the deer had passed along a whole day before, it was unable to overtake it, and so fell to the ground exhausted. The hunter followed it up, and when he found it, he trampled upon it in a rage and said, 'O thou Arrow, thou art altogether too weak, thou couldst not

539 even catch a deer which passed along this way so re-
 278 cently as yesterday. I will carry thee no more, nor will
 224 I offer thee libations.'

[822] "Upon this, all the arrows dipped in that kind of
 poison took their departure to Paradise again in wrath,
 and have not been seen since. Although arrows may
 have some of this poison yet put on them, they are
 quite ineffectual, inasmuch as this divinity is still
 angry. The poison the men now use on occasion is the
 female; hence it is that the arrows carrying it some-
 times miss their mark and are also so slow in killing
 animals."

Deer stalking was an occupation much beloved by
 this people. Even the women took part in it at times
 when game was plentiful. But since the introduction
 of guns, both deer and bears have become remark-
 ably scarce. When out for deer, the men used to carry
 a little decoy called *Ipakke-Ni*, i.e., "Call-wood."
 It consisted of a piece of wood made in the form of
 "horsing irons," such as are used in caulking ships.
 With these they made a noise which sounded like that
 made by boys sometimes, when they blow a blade of
 grass between their fingers or hands. This attracted
 the notice of the quarry, and they approached the sound
 to see what it was, and were then shot.

Dogs were employed in hunting the deer. They
 were taken in packs, which were so well trained that
 they would not attack and kill the deer, but surround
 and stand by and keep them at bay till the hunters
 came up and shot them. Many deer also were taken by
 the bows which were set in their trails on the moun-
 tain ridges.

821 When the people were about to set out hunting,
 they would not talk about previous hunts or tell any
 stories connected with them. They said it was unlucky
 to do so. But why so, I could not find out. So, too, I
 found that when they were about to take a journey by

CHAPTER XXXVII

THE PINE-MARTEN, ADONIS, AND SKYLARK

Among the wild flowers of Hokkaidō, the Adonis ¹³⁷
is regarded by the Ainu as one of the prettiest, if not ⁸²⁴
indeed the prettiest of all. According to them, its
beauty is accounted for by the fact that it is supposed
to have once been a goddess—the daughter of one
of the deities who are said to have the rule in the skies
next to this earth. The pine-marten also, which is ¹³⁶
a very important little animal, is thought to have had ⁸²⁵
his origin in Heaven.

The adonis is, without doubt, a very beautiful
flower. It is of a bright yellow colour and blooms
before the green leaf appears. It is a real harbinger
of spring, joy, and warm weather. It is the very first
flower to blossom here in Hokkaidō, and may some-
times be seen in secluded spots, where it is sheltered
from the wind, even before the snow is all melted. I
have sometimes dug it up as early as the end of Febru-
ary, while in March it is very abundant. It is this,
perhaps, which causes the people to love it so much.
Indeed, they regard it with quite as much affection
as the children of England do the snowdrop.

The legend regarding the first appearance of this ⁵³⁹ ●
flower in Ainu-land is well worthy of consideration, ⁸²⁴
for it is both pretty and instructive in its teaching. ⁸²⁵

"The divine pine-marten is a god who in the be-
ginning had his home in Heaven. But he came down
from above and took up his abode among the Ainu.
Here he stands very high indeed among the deities

539 of the earth, and the people should treat him with
824 great reverence. Now, from very ancient times there
825 has never been another lady so beautiful in every respect as the daughter of the god who lives in the Lower Heavens. This deity one day called his daughter to him and said, 'There is no god upon the earth higher and more honourable in rank than the pine-marten. You, my daughter, must wed no other than him.' The goddess said she would obey her father, and so it was settled.

"The pine-marten, having then been notified of the arrangement, went up to Heaven to receive his bride. Upon his arrival, the young lady set to work diligently to prepare her trousseau, and when the day arrived for the marriage to be celebrated, set the houses in proper order. After all had been properly prepared and the preliminary ceremony performed, while the wedding feast was well in progress, the young goddess quietly left the house, as if to fetch something she had forgotten. But she did not return.

"After a time, the pine-marten went to look for her. He searched Heaven and earth and the sea, but it was all of no avail. By and by, he heard it rumoured that she was hiding among the grass upon the earth, and, after a further search, found her. He was very angry when he saw her, and trampling upon her with his feet in a great rage, said, 'Oh thou wretched creature, why didst thou slip away and hide thyself among the grass? As thou hast thus disobeyed thy father and run away from thy home, I will punish thee most severely. Thou mayest no more go to thy Heavenly dwelling but must live in this world only henceforth. Thou shalt now be turned into a plant.' Having thus crushed her under foot with all his might, she was changed into a flower and she was called Adonis (Kunau).

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"It is because this plant had such a high origin, 539 ●
having been once a goddess, that the adonis is such a 824
beautiful plant, the most handsome flower in exis- 825
tence. In the beginning it truly lived in Heaven and
was a goddess of great beauty. Though she was
formerly lovely in every way, being a deity, yet be-
cause she fell from her high estate by disobeying the
wishes of her father, she became a plant of the field.
Thus was she punished.

"As, then, the pine-marten is known to be such a 825
grand and noble deity, his skull must be nicely wrap-
ped up in willow shaving when he is killed, and care-
fully and reverently kept as a charm. When he is
freshly killed, the men must take his head and wor-
ship before it, saying, 'O thou divine pine-marten, we
know that thou art a great lord; henceforth kindly
bless us; keep us, and be thou our god.' If one does
this in a reverential manner, this divine animal will
indeed bless him and make him prosper greatly."

The great danger of disobeying one's parents or the 539
gods is also made manifest in the legend of the skylark. 825

"In the beginning the skylark had his home in the
heavens above. One day the God of heaven sent one
of these little creatures down to the deities of the earth
with a message, telling him to return that same day
and not loiter about. But this little fellow found Ainu-
land such a very nice place that he stayed and amused
himself there till it became nearly dark, so that it
was too late to go back that night. The next day,
thinking to ascend to Heaven, he got up and flew above
the earth. When he had ascended 240 feet above the
ground, the true God met him and said,

"Why was it that when I sent thee with a message
and told thee to return the same day, thou didst dis-
obey me and stay away? As thou hast done this and
failed to do as I told thee, thou shalt not come up to
Heaven, but must return to Ainu-land and remain

539 there. Shouldst thou rise above the earth with the
825 intention of entering Heaven again, thou wilt find that
thou will not be able to go up more than from 120 to
240 feet from the ground.' So spake the God.

"The skylark was very angry and commenced to
argue and storm, saying,

"O thou true God, it was because Thou didst make
the world so beautiful that I stayed a little too long
looking at it, and dost Thou punish me for that? Even
so, I will return to my home in Heaven.' So saying,
he argued much and long. But God would not assent.
Therefore when these little birds fly daily up toward
Heaven in anger, they can not go higher than 240
feet at the most. So they stay there and storm. Yet
God will not allow them to enter. So they return to the
earth, making a great noise. Again and again they
ascend and storm away at God, but He will not allow
them to go nearer. Even at the present time, when the
summer comes round, they often go up to the limit of
240 feet and abide there a very long time storming.
Then they return to earth and amuse themselves. It
is on account of their storming so much that skylarks
are called 'arguing birds,' or 'answering back birds.'"

*Here is an amusing cutting I one day took out of the
"Japan Advertiser," and which I think well worth quoting at
this place.

A little daughter of the slums, on her first day in the
country, saw a lark motionless, high in air, pouring forth its
lovely music. She listened a moment, then she ran to the
matron.

"Oh, Miss May," she said, "there's a sparrow up there,
and he can't git up and he can't git down, and he aint doin'
nothing but holler about it."

CHAPTER XLI

A LITTLE BOY DELIVERS HIS TWO BROTHERS FROM
A MONSTROUS DEMON

"I am only a little growing-up lad and live with my two big brothers. Every season they go hunting and kill many animals. From infancy they fed me with bear's flesh and venison. One year they went off as usual on a hunting expedition, and I was left alone in the house. As I sat there by the hearth, a sudden thought forcibly struck me. "I wonder what my brothers can have hidden away so carefully in that pile in yonder corner! I must look and see." Being thus desirous of knowing, I uncovered the pile and found there an ancient box. Quickly I untied the cord and opened the lid. Oh, how surprised I was! The box was heaped full up with treasures. There were gold and silver and many other precious things. Thus, seeing with my own eyes, I knew what they had hidden in that pile in the corner. 539 • 776

"I was not satisfied with seeing merely what was on the top, but wanted to know what was hidden at the bottom also. Right underneath every thing else, at the very bottom, I found two long knives, one of gold and the other of silver; two in all, lying side by side. I took these to myself, but broke up all the other precious things into fragments. The two knives I struck into my girdle, walked out of the house, and struck the path leading into the forest. By and by I came to a great mountain, at the foot of which I stood and looked round. Presently my eyes lighted on a tiny old lodge with a conical roof, in a river valley.

539
776 "Taking this roof as a guide, I went on towards it. When at last I came to the place, I went and stood quietly in the courtyard. There I stood and listened, hardly daring to breathe. I heard the sound of my two big brothers snoring loudly as they lay sleeping inside. I sadly wanted to go in to them, but remembering how I had shortly before destroyed their precious treasures and was wearing their two knives, I felt afraid to enter. So I stood there all day long, in shame. It became dark soon, for the sun had set. Yet I could not move, for my behaviour had been too bad. I still had a burning desire to go in to my brothers. But the shame of the thing! What would they think of me? I had no face left! Filled with sorrow and regret, there I stood outside. By and by I heard a strange sound in the forest. What could it be? I stood and listened. The sound came from the river valley and seemed as if some people were coming towards this very hut. Whoever could it be! Breathlessly and intently did I peer into the darkness and at last I made out a he-wolf and a she-wolf coming along. They came close up to the lodge. The he-wolf went and stood upright at the right-hand corner of the doorway and the she-wolf at the left-hand corner. They seemed to be awaiting someone and stood up with their chins resting on their fore paws. I sadly wanted to go in to my brothers, but as that was impossible now, I could do nothing but remain outside, watching and listening.

"As I stood there open-eyed, listening intently, I heard the sound of someone else coming down from the mountain range. On the hard ground the footsteps went *thud, thud*, and when they went over the softer places their tread sounded *sush, sush*. Thus, in truth, came the sound of their approach. I became paralyzed with fear. So there I stood and looked. As I gazed, I saw a mighty, monstrous bear come close up beside

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the hut. On he came, right up to the place at which I was standing. Putting his fore paw up to his chin, he stood still and listened. Soon after, as I stood there in terror, I heard a sound as of someone else coming along out of the forest. Nearer and nearer he came. Whatever could it be? As I listened in great apprehension, I made out something in the distance. It seemed to be an enormous demon, whose upper jaw touched the very heavens above, while his lower one scraped the earth below. When he stepped on the dry twigs, they went *creek, creek*, and when he walked over the green ones, they sprang back after him, *swish, swish*. I saw and heard all this and was transfixed by fear. 539 776

"I very earnestly desired to enter the hut and wake up my brothers, but being filled with shame and fear, I could do nothing but stand outside as I was. It was dreadful. The noise made by the approaching demon grew louder and louder the nearer he came. By and by a very quiet voice came to me from the great bear standing beside me. He said, 'Oh thou young lad of Eastern Turu, this is surely no common demon who is now upon us. He is an extraordinary one. Extraordinary, too, is the sleeping of thy brothers. Their sleep is no common slumber, but was willed upon them by the fearful demon. That is why they sleep so soundly. These two wolves, O lad, are the guardian angels of those two gentlemen of Eastern Turu, and they are here to save their lives. But I am very doubtful as to whether they will be able to do much good. I am the god of the mountain ridges and I ardently long for fetishes which shall be made by thy two brothers. It is on this account that I have now come to help them. Yet, somehow, I feel as though I shall not be able to save them. I am filled with apprehension. I think it would be well for you to return

- 539 at once and very quickly to your home.' So whispered
776 the big bear in my ear.

"This speech, if possible, filled me with more fear than ever. But yet, as I had smashed up the precious things belonging to my brothers while they were away, I felt that I could not leave them now in their hour of so great danger. And I was rooted to the spot. Very soon the awful creature reached the other side of the hut. Whatever sort of thing could it be? Was it a good god or a dreadful demon? I could not tell, for he was behind the hut. Although his forequarters were close up to the structure, his hind quarters were still rustling in the forest behind! His upper jaw reached up to the skies and his lower one touched the ground. Gradually the entire creature reached the hut.

"Round the corner came his head. Then the mighty bear—that god of the mountain heights—pawed the air, and soon the two rushed upon one another with a tremendous roar. They fought with might and main all that night. Towards morning I heard great thuds, as if someone had thrown big heavy stones to the ground. On looking towards the place, I saw the mighty bear lying on the ground, cut in two halves. I shook with terror. Strange to remark, the demon took no notice of me, but made to go in by the door of the hut. Then I quickly seized my golden knife and with a mighty blow severed the creature's head from his body. And yet that detached head continued to attack me. As quick as thought, I drew my silver knife and smote the upper part of the body, which also continued to attack me. And so we fought. When the head came for me, I hit out with the golden knife, but when the body rushed upon me, I smote with the silver one. Thus we fought till the demon was cut up into very fine pieces. I then gathered up all the fragments and cast them to the four winds—to the

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grass, to the trees and to the birds. That monstrous demon was completely destroyed. 539
776

"Having made an end of him, I listened, thinking that my two big brothers must have been awakened by the din we had made. But no! I heard them sleeping and snoring as beautifully as ever. Their heavy breathing was like the hum of a house swarming with flies! There they were, those two, merrily sleeping and snoring, and quite unconscious of everything. Being assured of this, I rushed out of the courtyard and ran swiftly back home. Here I sat at the hearth-side as unconcerned as if I had never gone out anywhere.

"As I thus sat alone, I heard the footsteps of my two brothers as they walked towards our hut. They were in earnest conversation. When they came nearer, I heard one of them say to the other,

"'Who could have saved us when our guardian wolves and the bear god were all killed? How is it we are now alive?' The other replied, 'About midway on our return journey, I saw a little way off in the forest foot-prints of the little boy we have nourished.' But the other was very doubtful and said, 'Such mighty gods were they! And yet they were all slain. How could one such as he have saved us?' So they talked and could not believe that I had taken any hand in the matter. I heard all this as they came along, but I made no move and sat there as unconcerned as before.

"Soon they came in by the door and sat down. They 539
talked of nothing but their wonderful escape. Said they, 'Who could our saviour possibly have been? To whom do we owe it that we are now in the land of the living?' So they sat and talked together. But as for myself, I remained silent and kept the bearing of one who had been nowhere—of one who understood not their talk. But in my soul I thought thus, 'They

- 539 are sure to find out sooner or later the part I have played, for have I not broken up all their precious treasures over in yonder corner. So it will be all one in the end, even if I confess to them.' So I spoke openly to them after this manner.

"When you, my brothers, started off hunting, a sudden desire to learn what you had stowed away so carefully in yonder corner, in that pile, seized me. When I uncovered the pile, I found an old box, the lid of which I opened. There I saw many goodly treasures and some fine swords. I took all of these out, for I wished to know what was in the very bottom under all. Here I discovered two long knives, one of gold and the other of silver. I did not mean at first to do so, but by a sudden impulse I smashed up all the beautiful treasures and broke the ancient swords. But I kept the gold and silver knives for myself. The next day I followed upon your tracks and came to your hunting-lodge. Here I discovered both of you to be fast asleep. I would fain have entered, but having done ill by you I dared not enter your hut. As I stood outside, I heard someone coming through the forest, but whether it was a god or demon I could not tell. But soon I discovered them to be your guardian wolf-angels. The bear-god of the mountain ridges also came later and took up his post in order to watch over you. But all these have now gone to the underworld, for a monstrous demon came to destroy you. It was he who slew your guardians. But I killed him at last and sent him also to the lower regions. Thus is it that you are alive today. I killed him with the gold and silver knives.'"

"I told all this to my elder brothers who, when they heard, were very greatly astonished. Then they said to me, 'So, then, it is all owing to you, our little boy, that we now live. Never mind the treasures, all are yours. We begrudge nothing to you.' The next day,

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when they rose from their beds, they made fetishes for 539●
the two wolves and also for the bear god. They wor-
shipped and made new gods of them. And so again [782
these newly-made guardian-gods look upon my bro- 778]
thers with special favour. They have already become
more prosperous than ever before. They hunt with
great success and easily make many kills. They take
many skins and galls which they barter at a good price
and so are able to obtain many more treasures and
precious things. They have become far richer than
any of the old inhabitants of Eastern Turu."

ON TREE WORSHIP

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Thus there

is no wonder that it is much thought of by the men, 778
and some sticks taken from it and made into fetiches.

This tree is often met with in Ainu folklore and there is one tradition I know of, in which its occurrence has led me to think that it may possibly have been a kind of tribal totem, as the willow is the universal totem among them.

The inhabitants of Tunnai-cha, on the eastern 824
shore of Saghalien, regard the ash-tree with special 539 ●
affection, and by its aid account for their clan origin. There is a tradition which tells how a pair of eagles, having taken up their abode in the top of a fine ash tree, rescued a child from destruction when the other members of the clan had all been wiped out in a massacre by their enemies. They fed the child till he was grown up and went on a voyage to another land, where he caught a young goddess who came down from Heaven with many others to dance, sing, and hear and tell stories. He brought this damsel goddess to his house under the beautiful ash tree, where the eagles, who had their home in the topmost branches, had reared him to manhood. It is a remarkable story and has already been told in full in Chapter XXVII.

CHAPTER XLIV

A WOMAN, LOSING HER TWELVE SWEETHEARTS, AT
LAST MARRIES A METAMORPHOSED BEAR

In the year 1874, when Saghalien was exchanged ¹⁷⁵ by Japan with Russia for the Kurile Islands, some of the native Ainu residing there were brought down to Hokkaidō and placed at Tsuishikari, not far from Sapporo. They all returned to their old northern homes some years later. Although they are true Saghalien people, those now left of them, with their children, are called Hokkaidō Ainu. When I first took up the study of the Ainu, it was with these that I began. The following very interesting legend is one of those recited by a member of this same Saghalien tribe. It is a woman's legend and is supposed to be recited by the spirit of one of the gentle sex who has passed over.

"I was a woman. In my village there lived twelve ⁵³⁹ fine young men, six at the upper and six at the lower end thereof.*

"These young men went away every year and caught many seals, so I lived very well and never lacked food. They gave me an abundance to eat. Being grateful for this, I yearly made for them in return twelve fibre garments, six for each company. I also provided them with vegetable food.

"One day I heard the birds talking together, and as I knew the bird language, I understood what they were saying. They said that the young men had gone

*Six is the Ainu perfect number.

539 away to strip off bark from the elm trees for making into cloth, and were in danger from something. I very anxiously awaited their return day by day, but they did not come back. So, being unable to endure the suspense, I one day got on their track and followed them into the forest.

"I went on till I came to a lake among the mountains. At one end of this tarn, close by the edge, I saw six corpses of young men lying stretched out, and likewise the bodies of the remaining six at the other end. It was a sad sight! I could no longer contain myself. So, being quite unable to do anything else, I lay down in sore distress by the lake and wept, wept. I wept again and yet again. As the day drew to an end, I arose and looked round. In the centre of the lake the waving tail of a large trout-like fish, very large and fearful to behold, was to be seen flapping, while at the other end the creature's mouth was silently opening and shutting in great contentment."

"On looking behind me, I descried a well-beaten track leading into the forest. With a limp body and drooping spirit I went along it. Soon I arrived at a large house. Going up to the door, I struck it with my hands, when it at once opened with a big creak. I immediately entered and when inside sat down in the lowest place, near the door. Here I silently waited. On the right hand side of the hearth I saw a big gentleman sitting, who immediately rose up. He then went to a shelf and took down a nice black tray, placed some bear's flesh on it, and, bowing very low in deep respect, offered it to me. I received it in my hands and gently raised it up to my forehead. I then took two tiny pieces of the meat, but, being very shy, I

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*Be it remembered that in Ainu lore goblins sometimes take the form of fish when they desire to appear.

A WOMAN MARRIES A METAMORPHOSED BEAR 359

could eat only very little. Having eaten, I again raised the tray to my forehead and, bowing low, returned it to the gentleman. He forthwith took it and placed it upon the shelf once more. 539 ●

"After this, in answer to the questions he put to me, I told him about the young men having gone off to strip bark from the elm trees, and that although I had waited long for their return, they had not come home. And then how, feeling anxious about them, I could wait no longer, but had followed up their track till I arrived at a lake in the mountains. I told him about the mighty trout and the cold lifeless corpses of the young men, namely, the six from the upper and the six from the lower end of my village.

"The gentleman gave a big grunt and took down a black fur from a shelf. This he placed over his head. I sat there in great fear. He then took down a sword and rubbed it on a whetstone, on which he allowed water to drop. Then, having stuck it into his girdle, he took me out, saying, 'I will go to the lake with thee.' Gladly did I accompany him to the tarn (for it was his). When we arrived, he smote with all his might at that monstrous trout. But alas, his sword broke in two.

"In rage he went off into the forest and quickly made a big hook of maple wood. This he brought back with him and caught hold of the trout, which lay there silently opening and shutting his huge mouth. He dragged the creature from one end of the lake to the other, the two fighting together with might and main. Presently I saw the big gentleman thrown down a lifeless corpse, at one end of the lake, and I wept bitterly.

"After this I rose up and went home to my house. I had been away so long that the dust was piled up in heaps throughout it. So, as of old, I carefully swept and garnished the place. There I lived quite alone.

539 But one day the birds came and told me that a gentleman was coming from afar to pay me a visit.*

"In two days' time I heard the creaking of boat oars off the coast, and very soon recognized a sound of footsteps on the path, as of a man approaching. Almost immediately a gentleman clothed in a beautiful black robe came in and sat down close beside me. Upon seeing him I felt happy indeed! I thought immediately in my heart, 'I will marry this man. I will make him keep me.' So thought I. That selfsame day we were married, he and I. After that I lived in plenty as I had done before.

"When two years had elapsed, we found ourselves so pleased with one another that we decided to let the marriage stand for good.**

"We were both very powerful in magic and so had no children.†

"We grew to be very old and died without issue. Our two bodies died, but there was no burial. There is no trace of us in the underworld. We vanished quite away and there are no men and women to be found where we are gone. The true gods have sent us away.††

[825] *The man who placed the fur over his head was a metamorphosed bear. He was killed in combat with the trout, but now assumes the form of a man again and is about to marry the woman.

[583] **It was customary among this people to have a preliminary or temporary marriage, to see how the couple got on together, and then, if all was well, have a proper ceremonial marriage later, or, if not, to separate.

[942] †It is said by the Ainu folk that people who were famous for their occult and magical powers seldom had any offspring.

††This means to say that the kingdom to which they went was the kingdom of the bears among the mountains.

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The following is a legend of a six-tailed demon of disease, and is of great interest.

"There were three persons who were brothers by the same mother, the younger one and his two elders. The younger one was a very sickly man and stayed in the house all alone. The two elder men lived away in their own homes. One day news came from another village, saying that every night the dogs set up a great howling. This information was brought by the birds. One day, as we were sitting together, a gentleman came and told us that an epidemic disease was raging from one end of his village to the other and he had come to consult with us on the matter. He had come especially to us because he had heard we were under the powerful protection of the gods and would know what was the best thing to be done. So he and my two elder brothers took counsel together. After that, the two older men girded themselves with long swords and went off with the gentleman. I, the younger and sickly one, stuck a small dirk in my girdle. Alas, being such a useless one, my brothers considered that I ought to stay at home.

"After they had gone off, I slept and had a great dream. In this dream I saw a mean-looking man come down from the hills and present me with a very poor-looking short sword. I then awoke, when, behold, I found such a sword lying by my side. I took it up at once, and, as it was but a small dirk, I placed it in my bosom. I then got up from my bed and followed along the track of the other men, till I came to the upper end of the village they had spoken of. Just then the younger of my elder brothers came running along, pursued by a fearful demon having six tails. I made way for my brother to pass, at the same time grasping the dirk I had in my bosom. I struck the demon with that very mean instrument and cut him clean in two, right through the middle! My brother saluted me and

THE SLAYING OF THE DEMON OF DISEASE 385

thanked me for what I had done. And so we returned to our homes.

"I then went off again, alone, towards the lower end of the village, when, lo, my eldest brother also came running along. O, how he ran! Like his brother before him, he also was followed by a big, fierce, six-tailed demon. I, the very poor, sickly younger brother, stepped on one side, at the same time seizing the dirk I had in my bosom. The demon came rushing along like the wind. His mouth was wide open, so that his lower jaw was touching the ground and his upper one reaching the skies. As he came up, I struck the monster and cut him right through the middle. He fell apart and there he lay. My brother then saluted and thanked me, and we returned home together. My brothers were surprised beyond measure at me, the younger good-for-nothing brother, who turned out to be so brave as to slay those six-tailed demons of disease, which they themselves were unable to face.

"After this, the gentleman of the stricken village gave a beautiful daughter to me in marriage, and also bestowed two other young women on my brothers. And so all passed off well. Having stayed with our friends for some time, we at last returned to our homes with our wives. The people all round looked upon me, the poor sickly one, with great admiration. My two elder brothers remained as poor as ever, but I became exceedingly rich. I became the father of two children, a son and daughter, to whom I taught the ancient doctrines. My elder brothers also had a pair of youngsters each, to whom they, too, taught the faith." This wonderful story quaintly ends thus, "We all died of old age, but the children we left behind us are all well and very prosperous."

[p. 366 is blank]

ON COSMOLOGY AND THE DEMON OF THUNDER 309

ed doctrine of there being six worlds beneath us. 772
Beyond mentioning the fact that six is the Ainu 'perfect number,' I cannot tell how the people reconcile the two, for I have never yet heard it satisfactorily explained, though explanation there probably is somewhere, could one but find it. The legend is as follows:—

"The place in which we men dwell is called by three 539 names. First, the most common is *Kanna Moshiri*, i.e. 773 'The upper world'; and then *Uare Moshiri*, i.e. 'The world in which to multiply; and lastly, *Uwekari Uotereke Moshiri*, i.e. 'The world in which the multitudes trample one another's feet.' It is the upper world because there is another world under foot. This is a very damp place and when the wicked die they go there to be punished. But by the side of this place there is another locality which is *Kamui Moshiri*, i.e. 'The Land of the Gods.' It is to this place that good people go at death. They live there with the deities and walk about upside down, after the manner of flies, so that their feet meet ours.

"When it is day upon this earth, it is night in 782 heaven, and when it is daylight there, it is dark here. Now, when it is dark in this world, men should neither 784 do any work, trim one another's hair, nor cut their beards, for at such times the deities and souls of men are busy in their own spheres. If, therefore, the in- 786 habitants of this our upper world work during the hours of darkness, they will be punished with sickness and meet with an early death." The Ainu religion is in this respect a truly daylight-saving scheme.

This myth shows very clearly that the Ainu believe 774 the soul to exist apart from the present material body 775 after death. It goes to Hades, in which place both heaven and Gehenna are situated.

A man once told me of a dream in which the soul 828 of a deceased chief appeared to him and said,

224 I was in front and he behind! I actually saw him hopping along steadily after me. I therefore got behind a big tree and waited. By and by along he came, but he stopped just out of gun shot, sat up on his hind quarters, looked about, and then proceeded to wash his face with his paws exactly like a cat! After about ten minutes of waiting and looking round, he came on again along my tracks, and I got him as he was passing. I carried him home, where we juggled him, and found him fine eating. He was indeed a wily hare.

539 When I brought my hare home, my servant gave
825 me the following lore. "Formerly hares lived in heaven, but when there they were not called 'hares' but 'deer.' They were the god's own deer and they used to be killed for food. They made very choice eating. Now, the animals men call deer were divine dogs and they also dwelt in Paradise. They were the dogs with which the gods hunted the 'hare-deer.' The old bucks and does were slow of foot and could not catch the 'hare-deer.' The fleetest and best hunters were two and three year old bucks." Having told me this, he continued thus: "The divine Aeoina once killed a deer in Paradise and ate it. He plucked some of the hairs out of the skin and cast them upon Ainu-land. As soon as they reached here they changed themselves into hares. This is why these animals are always so thin and unsavoury, for there can be no goodness in the hairs of the skin of animals, however sweet the flesh of such creatures may be. Yet in Paradise they are very fat, because they are not hares but deer."

825 Hares are not looked upon by the Ainu with favour,
783 for they are supposed to be witches. They are said to enter people's dwellings with the intention of bewitching the family residing there. When their tracks are discovered in the snow near a house they must be scooped up with a water-ladle and carefully turned upside down, in order to prevent evil. While doing

2: Batchelor M-5 (1877-1924) 1927

AB6 Ainu AB6

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this, the person must say, "A hare has come to bewitch us, but with this ladle I turn his track upside down and thereby bury his soul under the snow. Therefore, although there are people living in this house, they will not now be bewitched. Let the hare himself sicken and die." 825 783

Hares are supposed to possess extraordinary magical power and to have the evil eye. 825 539

The following legend will show this. They bewitch people by looking at them, and we are told that, being of such a mean origin, they were commanded by God not to presume to look at human beings. "Hares," so runs the tale, "sometimes possess people by looking at them with their great staring eyes. But inasmuch as they are nothing more than the skins of heavenly 'hare-deer,' they are very mean creatures. God therefore gave them orders never to presume to look men straight in the face and always to treat them with due respect. This is the reason why hares, when they see people always naturally look at them either sideways or from behind. Those which look straight at a person do so on purpose to cast a spell on him. Should one find a hare doing so, he should pray very long and earnestly."

On this occasion the following legend was given me by the same man.

"When a hare has been killed, the flesh should be cut off the bones and chopped up fine. It should then be carefully measured in a water-ladle, each ladleful counted and put into a saucepan. Should there be just six measures full, all will be well; but if there be less than six, another hare must be killed, and so on till one is found which will exactly fill the ladle six times. The head should be cut off and fetishes offered to it. The following prayer should be said, when this has been done. 'We have slain thee, O hare, and so present thee with these fetishes. We are now about to

825 cook thee and the people will eat thy body. We now
 539 measure thy flesh with this water-ladle. If it fills the
 ladle six times, all thy friends will be able to partake
 of thee, but should there be less, some will have to go
 away hungry. In that case we shall be obliged to
 kill another of thy kind.' Then the measuring takes
 place, while all look on. I believe many people heap
 the ladle up so high that there is always a shortage,
 of the prescribed six, so that another may be hunted.
 Surely, as I heard a man once say, "There are tricks in
 all trades but ours."

115 My old servant, Parapita by name, the man who
 825 at times received calls from the mountains, as men-
 tioned in another chapter, used to accompany me
 sometimes of an afternoon, when I went to shoot.
 Nothing seemed to please him more than this. As
 we were going along one day, a water-ousel got up,
 which I brought down, thinking it would be a good
 specimen for the museum here. My man retrieved it
 for me, but begged me to allow him to extract the
 heart and swallow it. "But why"? I asked. He
 replied, "If I swallow it quickly now, while it is
 nice and warm, its occult influence will enter into me
 and make me able to endure fatigue, cause me to be-
 come more eloquent, and endow me with ability to
 shoot as quickly and as steadily and straight as you
 did then." This request surprised me not a little. I
 humoured him, however, and saw him swallow the
 heart whole. Thus the Museum lost a specimen while
 I gained an ocular demonstration of Ainu belief put
 into undeniable and reverent practice. Upon our re-
 turn, Parapita volunteered the following legend.

539 "The water-ousel came down from heaven. He is
 825 of a black colour and frequents the water courses. He
 is exceedingly wise of heart and in speech most elo-
 quent. Therefore when he is killed, he should be
 immediately torn open and his heart wrenched out

2: Batchelor M-5 (1877-1924)1927

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and swallowed. This must surely be done before it gets cold. If a man swallows it at once, he will become very fluent and wise, and will be able to overcome all opponents in argument. But this divine bird has power in another way. For, not only does he make people eloquent, but he also makes all who swallow his heart prosper and become wealthier than all others. The person who is fortunate enough to swallow one is called 'the one who has gained a charm.' For this reason the water-ousel should be worshipped and have fetishes offered him."

CHAPTER XLVIII

A LEGEND TELLING HOW A CRUEL, BAD-TEMPERED MAN WAS PUNISHED BY THE GODS

Thus runs this very remarkable Ainu legend.

"I was an orphan brought up in the house of my ⁵³⁹ uncle. He had two wives. He was a very bad-tempered man and treated me with great cruelty. He even begrudged me my daily food and railed at me continually. So hard was he upon me that, being but a child, I used to weep long and bitterly. But my two aunts were very kind and often gave me food in secret.

"On a certain occasion I saw the aunts making new garments. One busied herself with sewing up six warm coats, well wadded with cotton, and the other ^[291] worked away, making half a dozen pairs of fine fish-skin boots. One day, after they had finished their tasks and the night had fallen upon us, we all went to bed. During the night I was wakened by a walking noise, as of someone coming from my aunts' sleeping quarters. The one who had made the shoes approached quite close up to me and touched the lobe of one of my ears with her hand. She then put her mouth near my ear and whispered, saying,

"O child whom we have hitherto cared for and fed, I have something of importance to say to thee, so pay great attention to my words. Thy uncle is a very well-to-do man, and he is now about to brew *saké* as if for a festive entertainment on your behalf. When the *saké* is all ready, he intends to invite his friends to the feast. When they come, it is

- 334 the intention to drink deeply, and when they are intoxicated they are to rise up and slay thee. I cannot abide to look on while they do this wicked thing. Do thou therefore make haste and escape for thy life. Flee down to the river, and when thou comest to its bank thou wilt find a large ash tree with most beautiful bark growing there. On one of its branches thou wilt see two bundles, one containing skin shoes, and the other one, garments padded with cotton. Outside the hut thou wilt see our two store-houses. One is filled with dried fish. Take as many of these as you can. Then go to the other and help thyself to millet. When thou comest to the tree having the bundles on one of its branches, take a pair of the shoes and put them on thy feet, and clothe thyself with one of the wadded garments. Then wade up the river against the stream, night and day, till thou comest to the source, where a tributary branches out from the bare mountains. Having arrived at this place, make thyself a lodge of pine branches and abide in it till all thy provisions are eaten up. Do as I have now told thee and trust in God.' So spake she.

"I then quietly got up and silently went out of the hut. From one of the store-houses I helped myself to some fish, and took grain from the other. When I came to the tree with the two bundles on one of its branches, I took them and quickly put on a pair of the shoes and then dressed myself in one of the wadded garments. I then stepped into the river and proceeded to wade up stream. It was now dark, but as I continued to wade on, the day broke. For six days and nights did I wade along, and then came to the highest point of the river, where I found a dried-up tributary bed coming from the west. I followed this up into the mountains, which I found to be bare of undergrowth, and there made myself a lodge of fir tree branches.

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"Here I took up my abode, staying in it always and eating the food I had brought with me. I did this for two months, at the end of which time very little food was left. I made this last for three days and nights. Then, having eaten all up, I lay down to die. I counted the days and the nights and they numbered just six. This want of food injured my health sadly and made me feel very weak. My cheeks fell in and made my face hollow. 539 ●

"At the end of six days I heard the footsteps of two women approaching. They soon entered the lodge where I was. I had never before seen such wonderful women, for there arose most beautiful beams of light from the upper part of their faces. So great was the light that the very rafters and the fir branches with which my lodge was built were illuminated by it. It was glorious. In utter abasement and astonishment did I sit still and behold it all.

"The younger woman came and sat down on my left, while the woman whom I supposed to be elder seated herself on my right. There I sat between the two. Presently the younger one took a tobacco pouch, made of very beautiful material, from her bosom. Also a pipe set about with golden beads. The older woman also had a pipe, but this was ornamented with silver beads. The elder of the two sat for some time looking at me, and presently, drawing closer to my side, spoke. The sound of her voice was exquisite, for it was like the clang of metal striking metal. She said,

"Oh, my lad, what hast thou come here to do? Thy rich uncle reared thee for his own purposes. He was not a true man, for he intended to take thy possessions unto himself. So it was that he made a great drinking feast, thinking to have slain thee in the midst of it. Knowing this, I caused thee to come to this place where I also myself dwell. In very olden

- 539 times thy original ancestors made fetishes to me, which I accepted. Then all was well with them. I am a descendant of the gods of the midlands. Yea, their daughter am I. I could not endure that any wrong should be done thee. I have therefore brought my younger sister for thee to marry.' So spake she.

"Having said this, she rose up, took my hand in hers, and led me to her house. Near her dwelling she laved me much. She took me from streamlet to streamlet and washed me in each. I reckoned up and found that she had dried up six streamlets in laving me. Then the beams of light shot forth from my body in radiant beauty. After this we went into her house where she clad me in most precious garments. I was indeed a fine, handsome young man. She then made a farewell speech, saying,

[769] "'After I have departed from you, set this my divine home in order. Thou art but a man, mortal and not divine. Now, in payment for thy wife, do thou henceforth make fetishes for me like unto those formed by thy ancestors before thee. They are to be thank-offerings. If thou doest this, season by season, all will be well with thee. When thou leavest this house, go to thine own home. I will see that very beautiful heaps of precious things shall come to thee.' Having spoken thus, she took her departure.

"As she went off, it was with a mighty sound, a sound which reached from shore to horizon and over dale and mountain peak. It was as though the gods were disporting themselves. We then lay down to rest. When I awoke the next day at dawn, I found myself in the home of a god, and there were piles of precious things reaching from the floor to the angle in the roof. And I saw my new wife, a divine woman, sleeping quietly by my side. When I arose she got up also. I then went farther up stream to a bend, and from a nice tree cut a stick which I made into a fetish. It

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was a very big one. I brought it home and set it up⁵³⁹ as an offering to the gods of the midland country, and I offered up prayer. Thereafter I made fetishes every season, and every time I went hunting I brought home six tens of be-bear and six tens of she-bear skins. I was more fortunate than any other person.

"By and by I got news from the seashore to the effect that my wicked old uncle, after having become completely impoverished, had taken to his bed, ill, and died. Before his death the gods had made him very weak. I then returned to my village, and, being a very rich man, became the head of the district. With a heart full of gratitude, I set many fetishes about in the forests, and my piles of old swords and precious things became so great that if they were touched they would come clattering down about one's ears, and cover the floor of the house. Then people came from every quarter, by twos and by threes, and settled about my dwelling. They became so numerous that they built themselves a second row of houses at the end of the village. I was indeed a great and rich man, more wealthy, in fact, than any other either before or after me. We had two children, a boy and a girl. My wife educated the girl and I the boy. Presently we both died. After our death we frequently heard about our children, namely, that they were very prosperous and, if that were possible, richer than we ourselves had been."

782 saying, 'O ye gods, our sons have gone away, and are
778 now wandering hither and thither in pursuit of animals
and fish. We think much of them. Oh, do ye watch
over them and prosper them. Help them in what they
are doing, and bring them safely home.' So do the
old men."

I woke up one morning to find the skeleton of a
flitter-mouse or bat resting on one tray close to my
head, and the skull of a racoon on another very near
by. Phew! What a smell! They smelt quite
fusty and musty and in every way disagreeable.
When I got up, I asked the master of the hut what
these things meant and he then gave me the following
lore.

The Ainu name for the bat is *Kapap Kamui*, and this
means, I believe, "The divine hook-winged." When
killed, his head and skin are kept wrapped up in fetish
shavings and used as a charm. He is classed among
the birds, and is supposed to be a special defence
against disease and demons in general, like the al-
batross. It is also said that when used as a fetish and
properly and reverently treated, he will make one wise,
which word sometimes, nay, very often, I am afraid,
stands for 'crafty.' The following legend tells how he
once slew a demon of disease by exercising his so-called
wisdom in feigning death, and thereby accounts for
the fact of his being kept as a fetish; for, being very
wise, he is supposed to be able to bestow that quality
on those who keep his skeleton by them.

531
825
776 "The divine bat did not come down from Paradise,
but was made by God in this world. He is a very
precious bird and exceedingly wise. It is said that a
person named Poiyaumbe had a town upon the moun-
tains of Battle River. Now it happened that Poiyaumbe
was continually and in many ways being persecuted
and hard put to it by demons, and this led him to de-
clare war upon them. As he was such a mighty deity,
the demons could not withstand him, for he conquered

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them wherever he met them. By and by, as a cer- 539 ●
 tain war was just beginning to be brought to a suc- 825
 cessful issue, the demon of contagious diseases came 776
 with a large number of boats to the harbour of Battle
 River. All his army landed and drew their boats on
 shore, and there set up their lodges. The divine
 Polyaumbe was very much annoyed with this invasion
 and said,

"I am a deity sent down from heaven to defend
 Ainu-land. Ever since I have been in this country,
 the demons have never ceased to persecute me, and
 I have surely seen much trouble. Still, I have never
 yet been overcome. But now the devil called "Demon
 of disease" has come with a multitude of fiends, and
 pitched his lodge of green branches along the shores of
 our harbour. Ainu-land has till this day been lying
 in profound peace, and ought not to be disturbed. But
 even granted that we should fight here, there would not
 be sufficient space to carry on such a mighty conflict.
 I will therefore descend to Hades and do battle there.
 For, understand this, the demon of contagious disease
 is a very dreadful being. So fearful is he that if one
 but catches the scent of him he must very soon die.
 When this war has been brought to an end, I will re-
 ascend to Paradise."

"Polyaumbe next sought for a mighty deity to take
 care of his castle during his absence. At last, after
 much searching, he came upon a bat, to whom he said,
 'You alone are strong enough to take care of my castle;
 come and guard it for me.' Polyaumbe then fastened
 on his armour, girded himself with a belt, buckled on
 his sword, took his bow in his hands, his arrows in his
 quiver, and went off. Then the bat entered in and
 took charge of the castle. In this way is it known that
 the bat is a very brave and wise deity.

"This castle, which was at the head of Battle
 River, originally came down from heaven, and it was

539 this castle that the bat came to take care of. These are
825 the reasons that many people offer libations to bats.
776 After a time, a demon came to the castle who, upon
seeing the bat, said, "O divine Bat, no doubt thou art
placed here to defend the home of the gods; come, let
us measure our strength."

"The bat took up the challenge and said he would
fight. The demon thereupon took a poisoned arrow
from his bosom and shot the bat dead. There was no
need to shoot twice, for he fell over at once. His flesh
suddenly dried up and his bones fell apart. The de-
mon then entered the castle and took possession.

"As soon as he was gone in, the bat, though he was
a slain deity, yet got up, and with a smile on his face
walked in after the demon. The fiend was very greatly
surprised to see him. But the bat quickly glided round
behind him to where he kept his poisoned arrows,
seized them, and in his turn shot the demon dead. The
bat was therefore found to be a very wise and exalted
bird. For did he not slay that fearful demon? And
so it comes to pass that flitter-mice are kept as charms
and worshipped."

ON CATCHING FISH

403

men were split up the middle and dried in the sun. So dried, I did not think them good eating.

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All kinds of fish, fresh water and salt, great and small, were worshipped as gods or feared as demons, and thus it comes to pass that when the Ainu speak of the gods and demons of the rivers and sea, they generally refer to some kind of fish or marine animal. The following were the chief fresh water fish caught by the men.

226
776

In the rivers of Hokkaidō, the salmon and salmon trout were reckoned as the chief fish and were called gods in a sense often rather more honorable than that of mere courtesy. Then there were the pike, mudtrout, perch, roach and some other small fry. Around the sea coast there were sardines, herrings, mackerel, codfish, bream, soles, plaice, sharks, swordfish, whales and porpoises. And there were to be found at some places, oysters, scallops, mussels, clams, whelks, large crabs and so forth. It was truly a lordly supply. The old men of the present day say they can only "lick their chops and think of what once was."

The chief marine animals speared were otters, walrus, seals and sea-leopards. They were killed with harpoons and spears, and the men were very expert in using the instruments, were excellent boatmen and could swim like fish.

When collecting folk-lore from these people, I sometimes found my informants would start off on their own account, and by allowing them to carry on so, I managed to obtain quite a number of stories I could not have got otherwise. The following remarkable legend is one of them. I have called it "A Fish Famine Legend."

115

"There was a certain man of wealth, through whose property there passed a fine river which always abounded in excellent fish. Every year he caught very many, which he smoked and stowed away in six (six

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226

539 is the perfect number) big storehouses. The people
226 of the surrounding districts, hearing of this, went to him and purchased food. Every year they brought many precious things, among which were fine swords, and with them traded by way of barter. And so this gentleman became very rich.

"Thus did he live and prosper. One year, however, not a single fish ascended his river. As it happened, he had some left over from the previous year, stored in his six godowns. But alas, all there was quickly came to an end.

"One day he went to one of his lakes near, to try angling, but he got no bites. After a long time, thinking it would be useless to try any longer, he was about to start off home disappointed, when at that very moment he felt a fish bite at his bait. With great joy he pulled up the line, and, behold, there was a fine fish on the hook. 'Pull me up at once; be quick, be quick!' said the fish. 'Haul in faster; yet faster!' it said. So he quickly dragged the fish right up to the ice hole. As soon as he had pulled him on to the ice he gave him a sharp knock on his head. Then the fish said,

" 'O Sir, be quick and whack me on my head. Be quick and strike hard and fast. Come, make haste and eat me up.' So, after beating him well he killed him. When he was quite dead, the fish said, 'O Sir, make haste and squeeze me; press me hard; eat me at once; eat fast.' Looking at what he had caught he found it to be a fine silverfish.

[136 (The Ainu name for the silverfish is *inumbe-ibe* and
252] it is *Trichiurus japonicus* Tem. et Schlegel. The Ainu
262] name means 'squeezed food.' This is because it is eaten raw, having been first well beaten and squeezed.)

"Seeing what it was, the gentleman thought thus within himself: 'Here I have lived and fished for many years and have always had plenty of sport. There has been abundance to eat and much to spare. Now, hav-

ON CATCHING FISH

405

ing nothing more to eat and being very hungry, I came here today at a venture and have taken this. Is it a real fish, I wonder, or is it a demon playing a trick on me? Is it a god who has transformed himself into this fish who has ordered me to draw him out of the water and kill and eat him? If it be a god, is he a good one, I wonder, or one of the evil divinities? I must have a care.' 539 • 226

"Thinking so and supposing that in all probability it was an evil one, he took out his dagger—a dagger which had a hilt inlaid with bone—and began to cut him up fine. Then the fish once more said: 'O sir, cut me up quickly, squeeze me hard and fast. Eat me up quickly, begin at once.' So he hastened and cut him up very fine. When he had finished cutting him up, he cast the pieces to the trees of the forest, to the birds of the air, and to the undergrowth. He then went home.

"During the night he slept well but had a dream, which was as follows. One said to him, 'Sir, until now there have been plenty of fish on thy estate. But this year not so much as one has come up. This is not, however, because thou hast been wicked. I am the famine god and have brought about this condition of things simply to please myself. I have made it so that not even one fish has entered thy waters. It was done to try thee. When thou wentest to thy lake yesterday to angle, thou didst not go of thine own accord. It was I who caused thee to go. When thou wentest and didst angle, thou wast able to take nothing. But when I saw thee about to give up and return to thy house, I allowed myself to be caught. I am not a real fish but the demon of famine. Wishing to try thy understanding, I purposely transformed myself into a fish and allowed myself to be hauled in by thee. If thou hadst shown thyself to be a man of no understanding and hadst partaken of my flesh, thou wouldest have died. But as thy guardian angel was a mighty one, he caused thee to

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● 539 refrain from eating. And so thou didst utterly destroy
226 me. (By casting the cut-up fish to the four winds the
gentleman destroyed the demon of famine). Tomorrow,
when thou dost arise from thy couch, do thou set up
a fetish and name the demon of famine. Thou shalt
then see what thou shalt see.' Such was the dream.

[556
778] "The next day the gentleman arose and reflected
thus: 'Some god or other has been playing upon me and
has made me dream that dream. He told me to make
and offer a fetish, which I will do at once.' He did so,
and worshipped it, mentioning the name of the god of
famine. The fish then came again in greater numbers
than ever. The famine demon was put to flight and the
gentleman was very happy. He prospered greatly and
every season had in his waters a superabundance of
fish, which he caught and dried. The six storehouses
were filled to their fullest extent with food, and the
people again went to him and purchased it, carrying
many precious things and swords in exchange. They
paid him well indeed.

"This went on every season, so that the gentleman
became the most wealthy man in the whole country
and his house was well stocked with riches. Aye, he
became an exceedingly famous person."

ABOUT AINU HEROES

415

In the year 1669 (the 9th year of Kambun) 776
 he sent an army against the Lord of Matsumai, but
 finally sued for peace, which was granted without fine. [75]

The following is an interesting legend I have frequently heard in Saru. It is called "Pon-ya-un-be," which I believe means "The little man of the mountains." The legend shows him fighting with one called Samatuye Ainu, which I believe is a word meaning "Seashore man," though the legend itself gives a different derivation.

"We three, my younger sister, my elder brother 539
 and I were brought up together. One night I found 628
 myself quite unable to sleep; but whether what I now
 relate was seen in a dream, or whether it really took
 place, I cannot say.

"At the source of our river, and on the tops of the mountains there, I saw a great herd of bucks feeding by themselves. At the head of the herd there was a very large buck with speckled horns. There was also a herd of does by themselves, at the head of which there was a speckled one prancing about in front of her fellows. So I sat up in my bed, buckled on my belt which I had wound round my body, and tied my hat strings under my chin. I then fastened on my leggings, which were made of grass, slipped on my best boots, stuck my favourite sword in my girdle, took my quiver-sling in my hand, seized my bow, which was made of yew and ornamented with cherry bark at the middle, and sallied forth.

"The dust upon the road by the riverside was flying about. I was taken up by the wind and it was as though I rode along upon the clouds. My elder brother and younger sister followed along behind me. In truth, as we went along we saw that the mountains were covered with great herds of bucks and does. The bucks had a speckled male at their head; its horns even were speckled. There was also a speckled doe at the head of the females.

539 "On coming near them, I took an arrow out of my
628 quiver and shot into the very midst of the herd, where
they stood thick; and it was not very long before the
mountains became covered with a multitude of those
which had tasted poison. There they lay dead. My
elder brother also shot into the midst of the does
and killed so many that the mountains were covered
with their carcasses. Within a very short time both
herds, bucks and does, were all slain.

"But see! How it happened I cannot tell. Those
beings which had shown themselves as deer came to
be men.*

"The leader of the enemy spake to me in anger and
said, 'Because you are a brave man of the mountains
(*Pon-ya-un-be*) and your fame has spread to many
lands, you have come hither to make war upon us.
You see around you how you have slain many of my
people, and you doubtless think to defeat me; but how-
ever brave you may be, I think you will find that you
have made a mistake.' (This is the challenge).

"When he had thus said, he drew his sword in a
lordly way (lit. '*in a high-nosed way*'), and like a flash
struck at me with a mighty stroke. In return I also
flashed out my sword and attacked him. But when I
hit at him, there was no corresponding crashing sound,
strike as mightily as I would. It was extremely diffi-
cult to come upon him. It was as though the wind
caught the point of my sword. But though this was
the case, although it was so difficult to come at him,
yet I wrought very hard and was so intent that I did
not realize that I had been struck and that much blood
was spurting from my body. That abominable, bad
man was also bleeding profusely.

[825] *The Ainu with whom I first came into contact firmly
believed that in olden times their ancestors could assume the
form of animals when they chose, and then change back into
their normal condition at will. The deer spoken of in this
legend were tribal enemies who had come to fight.

ABOUT AINU HEROES

417

"And so the battle went on. By and by I perceived that my elder brother and younger sister had met the women who had been speckled does, and had attacked them most vehemently. With great force they struck with their swords. As I was looking, I saw my brother cut in twain. As he fell, he put his hands out towards the earth and raised himself up again. I then went with my sword and struck him twice or thrice, upon which he became a living man again.*

"Then, riding upon a noise like thunder, he went up quickly into the skies and continued to fight there. I now heard the sound of some other person being slain near by. It was my younger sister who was killed. With a mighty sound she rode up to the setting sun.**

"Then that beastly enemy woman boasted of having slain my younger sister and thrown her to the ground. Then the two, the woman and the remaining man, fell upon me with might and main, but I struck the fiendish woman several times and made her ride upon the sun. She went up to the sun a living spirit. Then the malignant, evil man, being alone alive before me, lifted up his voice and said to me,

"Because you are a brave man, the fame of your valour has gone to many lands. Now know this, I am called *Samatuye Ainu* (this, the reciter told me, means 'Cutter in twain,' but I believe it is really 'sea-side man'). My younger brother and sister live together and are the defenders of my house. They are exceedingly brave and able people, both of them. If, there-

*My friend told me that when at war in ancient times his ancestors could raise the slain to life again and heal all their wounds by striking them with the flat of their sword blades. Even fifty years ago, and since, I have known of this striking and waving swords over the sick by way of exorcism. In cases of death by accidents, as has already been set forth, the custom is still practised in order to drive away demons.

**Death was sometimes called by the old Ainu "riding upon" or "into the setting sun." Life was called "riding upon" or "into the bright sun," or "shining like the sun."

539 fore, I am killed by you, my young brother will come
638 and avenge my death, and then you will live no longer.
So be careful."

"I then made a slash at the evil creature; he returned the blow and I swooned. Whether the swoon lasted for a long time or a short one, I am unable to say. But when I opened my eyes I found my right hand stretched out above me striking hither and thither, vehemently, with the sword. With my left hand I had laid hold on the grass and was tearing it up by the roots. Any way, when I came to myself, I found myself wondering who Samatuye could be and why he was so called. I thought that name was given to frighten me, perhaps. But, I said to myself, 'I must certainly go off and pay him a visit at his own home, for unless I do so I shall be laughed at when I return to my village, and feel humiliated.' I therefore searched about till I found the track by which this great army had come. I got on the path and passed through many villages, great and small. For three days and three nights, six in all, did I travel along till I arrived at the seashore.*

"Here I saw a very high mountain whose summit reached to the skies and on the top of which there stood a most beautiful house. It was encircled above with a great cloud as of fog. I came down from above and landed near it. Then, walking carefully and without noise, I came to the door, where I stood peeping in and listening. I saw something which looked like a little man sitting cross-legged at the head of the fireplace, staring into the embers; and there was also what appeared to me to be a very little woman sitting on the left hand side of the hearth. The beauty of this little woman equalled that of my younger sister. Now the man spoke, saying,

[801
805] *Six being the perfect number in Ainu, "six days in all" means "for a very long time."

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"Oh, my dear sister, listen to me, for I have something to say. The weather is lowering and I am filled with foreboding. You, as you know, have been a shames from childhood. Prophecy now to me, for I desire to hear news.' So spake he. 539 628

"Then the tiny woman yawned mightily twice, and said,* 'Oh, my elder brother, my dear brother, listen now to me, for I have a thing of importance to say. Why are you thus in anticipation of evil coming? I hear from a far-away country. There is news coming from above the mountains of Battle River. The brave Ainu has been attacked by my elder brother without cause. A certain man has slain my elder brother and annihilated his men. The battle has proceeded with vigour. A speckled bird comes flying across the sky from the interior. I wish to speak about it, but somehow it passes by and I see it no more. Oh, it is now crossing the sea! It darts along upon the surface of the water like a little fish. It is lovely. It comes straight towards our home. I hear the clashing of swords. They are the swords of the Ainu and their enemies. The battle rages. Blood spurts from big wounds. The sword of my brother departs into the setting sun and is lost. The sword-hilt of the Ainu shines upon the sun. He has conquered the foe. Our home has been hitherto in peace, but is now in the greatest of danger. My eyes are now becoming dark. Pay attention to what I have said.' So spake the little woman.

"Now, as she said this I pretended that I had but just arrived at their house, and, knocking the dirt off my boots upon the hard soil outside, I lifted the door-screen over my shoulders and stepped over the threshold. With one accord they both turned their heads and gazed at me. I saw fear settled under their eye-

*This means that she threw herself into a shaman's trance.

538 brows. Walking along the left-hand side of the hearth
628 with hasty strides, I swept the little man to the right
with my foot, and sat down cross-legged in the master's
place. I then said,

"Look here, you little man of Samatuye, I have a word to say to you, so attend to me well. Has not your elder brother come and attacked us without just cause? Why has he done so? As you have thus stirred up war, you will be annihilated, for the gods will punish you. Listen well to that. It is true that I am but a wounded man, but I will certainly overthrow your abode."

"When I had said this, I drew my sword and flashed it about. I struck at him with heavy blows and made the wind whistle. We went up to the ceiling fighting, where I chased him from one end of the house to the other. Whilst this was going on, a very great multitude of men congregated about the place. They came as thick as swarms of flies. But I cut them down as men mow grass.

"Presently the little woman said, 'Oh my brothers, why did ye attack the brave Ainu without cause? Was it because ye wished to die that ye fell upon them? Henceforth I shall cast in my lot with the brave Ainu. Mark my words.' Saying this she drew a dagger from her bosom and cut down the men at the door like grass. We fought side by side. So fighting we drove them all out of the house. Upon taking a view of the people outside, I saw that there were but a very few left alive. At the head of this remnant stood the little Samatuye man. Yes! There he was. In a very short time all his people were killed. I then went for him in haste and struck at him with heavy blows. The Samatuye woman came to my side and attacked him with her dagger. He soon received some great wounds and was slain.

2: Batchelor M-5 (1877-1924)1927

AB6 Ainu AB6

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"The little woman wept much and said, 'As for me, 539●
I am undone. I did not desire to draw my dagger 628
against a friendless man. But I was constrained to do
so. As the little hawks flock together where there is
food, so have I an earnest desire to be with thee, O
brave Ainu. Listen well.'"

So ends the legend. It began with a war and ends
in a marriage. No doubt they lived happily ever after.

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425

barking "pau, pau," like a fox. Others walk into rivers and get drowned, while some fall over precipices and are killed. Like the will-o'-the-wisp, they sometimes lead people astray. They can also make water look like dry land, and the dry land like water. 787
754

The woman she pointed out to me was, she said, a particularly spiteful one. When she willed it, she was able to leave her body while still asleep, and roam about the village, the head being attached to her by a very thin thread. Moreover, she could also stretch her neck to any distance when wide awake, and send her head out of the window, peep round corners, and thrust her own face right into the faces of others and stare them out of countenance. She could also whisper into their ears and bewitch them. So elastic was her neck and so spiteful her wicked powers! Thus did the young woman talk on, while I wondered and listened. How it comes to be so, I cannot tell, but those who really believe themselves to be fox-possessed are very difficult to get on with, and one never knows when a fit of it is going to come on. The person who gave me this information, was, it struck me, just the one to work up this disease on her own account, for her mind was so much set on the matter and she was so very much afraid of it.

Foxes are not regarded with very high esteem by this people. By some they are said to have had their origin in a demon out of whose ashes they are supposed to have sprung. They are believed to be extremely crafty or wise, and this is possibly why their skulls are used in divination and exorcism. The legend now to follow shows how it came to pass that foxes were made at all, and why it is they are so much like cats. 825

"In very ancient times there lived a certain god upon this earth, who was called Marten. He was not made upon this earth originally, but was sent down from 539
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525 Heaven. Now, very far away, right at the other end of the world, there lives a great dreadful demon whose name is Sam (really "over the edge of the world"). He was not created, but existed long before this world was brought into existence. He had no beginning. He is of such an evil disposition that when God created the world, He could not allow him to dwell in any place where men and women had their habitation. This is the reason why he has been made to dwell over the edge of the world.

"Long, long ago, Sam determined to try his strength with Marten, and so came forth out of his haunts and paid him a visit. On entering Marten's house, he sat down with a heavy thud and said, "I hear it rumoured that you consider yourself to be a great and mighty one. Come, now, let us measure our strength in contest, and so see who is the greater, you or I." Marten readily consented, knowing full well that an evil demon can be no match for a good god. No sooner had the divine Marten agreed to his request than the demon suddenly jumped up, seized him, knocked him down, banged him about, kicked him and then cast him into the fire upon the hearth. Here he supposed he had burnt him clean up. He was beyond measure pleased with himself when he saw what he had done, and plumed himself on his mighty power and easy victory.

"After a little rest he got up, with the intention of returning to his far-away home. But lo, a very remarkable thing now occurred. As he was going out of the door, the owner, whom he thought he had destroyed by fire, met him very much alive and in perfect trim. Sam was intensely taken aback at this and felt a little afraid. But before he could place himself in an attitude of defense, Mr. Marten seized him and in his turn knocked him down by the fireside. He rolled him over and over into the very heart of the

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fire and burnt him completely up. Sam strove mightily to retain his spirit within him and go up the chimney intact, but Marten was too much for him. 539 825

"Thereupon Sam strove hard to ascend upward by turning himself into smoke, and so escape through the roof. But even this proved quite futile, for Marten, divining his intention, blew hard at him with his mouth, so that he fell again and again back into the fire till he was quite destroyed, and that amid much suffering. His ashes alone remained.

"But although Sam's remains looked just like ordinary ashes, some black, some red and others whitish and yellow, yet, being the remains of a bad demon, it was impossible to take all life out of them. They therefore changed themselves into foxes and cats. Thus it is known that cats and foxes are closely allied and are, indeed, of the same family. It is therefore a most fearful thing to be possessed by either of these creatures. They owe their origin to a demon and so have a demoniacal nature."

A little fox tells the following story:

"We are six little brother foxes, and I am the youngest of the family. I have always been weakly and useless. By day and by night I can do nothing but lie by the hearth, watching the smoke ascend to the smoke-hole, and look at the wood-ashes flying upward, and then see them fall down and settle on my coat. 539 825 789

"We were one day told that a gentleman of another village had gone to a distance to barter goods and would not be home again for some time. My five elder brothers were talking about this and I heard them say that they would go off to the gentleman's house and steal his wife's soul away. Having heard this, I thought thus within myself: 'That gentleman is a good and god-fearing man. He makes many fetishes

539 which are acceptable to the gods, and so the land is
825 prosperous. He has also been very kind to me. If
789 my brothers do as they have determined to do, he will
be very much grieved and inconvenienced.' I lay and
thought much on the matter.

"Now, one evening, my brothers started out to do
as they said. As soon as they were outside, I followed.
I ran through the forest as fast as I could and came
to the house before them. Before entering, I turned
myself into the exact form of the master and then
went in and sat down at the head of the hearth. The
mistress soon came and sat in her place beside me.
Then I said, 'I am the youngest brother of six little
foxes. My five brothers, who are even now on their
way hither, are coming to steal away your soul in the
absence of your husband. I am very sorry for this
and am come to help you. When these men arrive,
[262] give them some hard fish roe and seaweed to eat; you
will then discover whether they are true men or really
foxes.' They very soon came along, and the five all
entered the house one after the other, and sat down.
They did not know me because I had assumed the form
of the master, and I closely imitated his manner, the
mistress being seated beside me. Presently, when the
salutations were over, the lady cooked some hard fish-
roe and seaweed together and gave all of them some to
eat. I also ate with them. When I had finished I drew
my little knife, sharpened a stick nicely, and then be-
gan to pick my teeth with it. But I watched the five
men and could hardly restrain myself when I saw
them lift up their hind feet and scrape their teeth with
their claws.*

*It should be remarked that fish-roe boiled with seaweed
is a most glutinous food, and adheres to the teeth very tena-
ciously. One must pick his teeth after eating it. Lifting up
their feet to their mouths showed them to be foxes and not
men, as they wished the woman to think.

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"After sitting and chatting for some time we all lay down to sleep. I lay in the master's place and the mistress placed herself by my side. I listened carefully all the time, and did not sleep at all, but watched. The five men slept soundly and breathed hard. By and by I got up very quietly and took a lump of hard baked ashes from the hearth, which I carefully placed in the bosom of my friend's wife, and sat down to watch and see what would happen.

"Soon after, I heard my brothers quickly waking one another up. Then all at once a loud cry was heard, 'Seize the woman's soul!' and a rush was made by my elder brother, who came and took away what I had hidden in the lady's bosom. They went off running. I rose quickly and ran so fast that I got home before them and lay down. Not long after, in walked my five brothers carrying the soul they had stolen. As they were looking at it, that cake of hard baked ashes crumbled up and slipped through their fingers. When I saw that, I could hardly keep from laughing, but I did just manage to restrain myself. My brothers were exceedingly angry, for they now supposed the lady to be superior to them in magic power. The next day they consulted together as to what steps to take now, and then towards evening set out once more to steal her soul. As before, I started directly after them and arrived at the house first, and told the lady my brothers were coming again, and asked her to do exactly as she had done the night before. Very soon, in walked my five brothers, and once more the house lady fed them with fish roe and seaweed. When they had finished they picked their teeth with their hind claws and so proved themselves to be foxes, as I said they were.

"When it was dark, all retired to rest, and I lay down in the master's place. I did not sleep at all, but listened intently till my brothers were fast asleep. E

539 then stole quietly across to them and snipped off the
825 tip of one ear of my elder brother. This I brought
789 and placed in the bosom of the mistress. I then lay
down again. Soon there was a noise of men waking
up, and all at once came the cry, "Seize the woman's
soul!" Then the second eldest brother rushed across
the floor and took her soul. They at once went out,
and rejoiced greatly because they had now got it. I
immediately followed them and rushed home by short
cuts, so that I arrived first. Here, as before, I as-
sumed innocence, pretending that I had been nowhere.
They soon followed one another in through the door-
way, carefully carrying the soul. When they examin-
ed it, they found it to be nothing but a piece of common
fur. At last they found out that it was really from
one of the ears of my eldest brother! They were
supremely angry at this and said, 'Yes, that woman
has indeed greater magical powers than we.' Then they
shook their heads at me, (for I was greatly agitated,
shaking with suppressed laughter), and said, 'Is not
our very sickly little brother helping that woman?'
To this I replied, 'How should one so sickly and tiny
as I help anyone against you, my big, strong brothers?
You see how weak I am. Am I able to go anywhere?
Why do you talk to me like that?'

"My brothers were very anxious to take that
woman's soul, and, being very angry, went out and
prayed to two big bears, asking them to go and steal
it for them. They made many fetishes for them, so
that their prayers were heard. I was very sorry and
set off to warn the lady of what was determined
against her. On my way, as I passed through a place
where the gentleman had been getting his fire-wood, I
tore up a big dry stump of a tree and put it on my
shoulders, and I also wrenched up one green tree and
carried it along with me. Entering the house, I placed
the stumps on two beams and endowed one with the

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power of speech and the other with powers of a mad-⁵³⁹
man's chatter, who imitates what others may be ⁸²⁵
saying. I then sat down as before and told the lady ⁷⁸⁹
what was happening about the bears. That done, I
made myself a little burrow, furnished it with fetishes,
and waited there, well hidden from view.

"As I sat thus in my burrow, I heard someone
walking *thud, thud, swish, swish, snap, snap, sh, sh*,
through the forest, the sounds varying as the walking
was on dry or damp ground, on withered or green
twigs. He came right up to the house and turned out
to be a great he-bear. As soon as I saw him, I jumped
upon a beam with a mighty howl, which one of the
tree stumps took up and the other imitated like a
madman. At the same time down fell the stumps
right on his back. With a grunt of wrath he turned
and fled. I hastened to re-arrange the two stumps
and had only just finished when along came another
bear, a very old and mighty one. I jumped up as be-
fore, the stumps howled as I had taught them, and
then they fell heavily on his back. He became very
angry and rushed off growling loudly.

"I then retired to my burrow behind the house ⁵³⁹
and stayed there quietly. I soon heard that those two ⁸²⁵
mighty bears went straight to my brothers, five foxes ⁷⁷⁶
in all, killed them and broke up all their bones. At last ⁷⁸²
the master returned with much rice, *saké*, cloth and ⁷⁷⁸
other goods. I heard his wife say to him when they
were sitting by the fire, 'While you were away, six
little brother foxes came twice and used their magical
skill by which they endeavored to steal my soul away.
But thanks to the youngest of them, a very tiny fox,
who is a poor, weakly creature, you now find me alive.
Next they prayed to two great he-bears to help them,
but, thanks again to that little fox, I still live.' When
he heard this, the gentleman was very grateful to me

- 539 and made many fetishes for me, which he set up in
825 various places.
776 "Thanks to this, I have become a new creature,
782 strong and well, and big. And I have become his
778 guardian angel. When I look down from above and see
this fine gentleman, I find that whatever he does, he
does well, and he has become the richest man in the
whole of that district. He has prospered beyond all
others, because I look down upon him with favour."

CHAPTER LV

ANOTHER FOX STORY

Paw, Paw, Paw sounded a voice not far from the hut ⁵³⁹ in which I was to spend the night with a hunter. ⁸²⁵ We were sitting chatting by the hearth, upon which a nice fire was burning brightly, when the cry suddenly came. A hush at once fell upon all present; even the baby looked up into her mother's face as if scared. "There he is again, the sly, wicked brute!" said the father and master. "What is it?" I asked. "Oh," he replied, "it was the bark of a bewitching fox, and he means no good to anyone." All were much cast down in spirit and seemed to have a presentiment of evil to come.

In reciting their legends, the Ainu have a good deal to say about bears and foxes assuming human forms and appearing to people. Bruin usually comes with a good and kindly purpose, but Reynard always sneaks along with evil intent. The fox is supposed to take ^[754] the shape of a human being sometimes, in order to go to the man's wife or sweet-heart while he is away from home, and either bewitch her by entering into her heart himself, or steal her soul and carry it off, sometimes in his own heart. Or it may be he will assume the shape of a woman and go to her lover or husband while she herself is absent. So the people fear foxes as a rule, and become anxious when they hear one bark at night, as we did that evening.

A fox tells his own story, as follows:

"As I, a little fox, was living quietly in my own house, ^[754] I heard it noised abroad that the wife of a certain ⁷⁸⁹ gentleman who resided not far away was famous

539 among both gods and men for her astonishing beauty.
825 This filled me not only with curiosity but also with
754 envy. So having, by means of telepathy, put it into
789 the heart of her husband to leave his home for a visit
to a distant place, I made myself an ancient pipe-
holder just like his, to stick in my girdle. I then as-
sumed the form of the woman's husband, arrayed my-
self in garments like his, arranged the pipe and holder
I had made, donned a turban, and so made myself look
like her spouse in every respect. I then sallied forth
from my home and came a short way towards their
house. As I went along, I pulled up two tree stumps,
set them upside down, and made them look like serving-
men. I gave them my bundles to carry and caused
them to walk behind me.

"As we proceeded along the sea-shore and neared
the house, I imitated the gentleman's gait. When I
came to the door, I opened it quietly and entered. On
looking in, I saw a lady sitting by the hearth. She was
the wife. I had never seen her like before, for she
had a most glorious, godlike countenance. She moved
on one side for me and I came and sat down near her.
I occupied the master's place. I was very much moved
in spirit, and, heaving a deep sigh, jumped up and went
out again, much agitated. In confusion of spirit I
knew not what to do. So I walked on halfway to my
own house again, but then I mastered myself and re-
turned to her home. When I had sat down again, I told
her very many lies. She did not look at me particular-
ly, for she thought I was her husband. Yes, although
I saw her smile she did not look at me once even. After
a time she rose up from her place and gave me some
soup. She also fed my men—those men I had brought
with me.

"When all had finished eating, she made up the
beds for the guests. We then retired to our sleeping-
places, she and I together as husband and wife. I

ANOTHER FOX STORY

485

listened carefully and heard all sleeping fast, the wife 539 ●
also sleeping quietly beside me. Just about midnight 825
I struck her a sudden blow on her bosom and seized her 754
soul, with which I quickly made off. 789

"On reaching home I made her my wife, fed her well, and rejoiced with her. So happy were we that I could not bring myself to leave the house. But very soon the birds came and told me that the gentleman had returned to his home. As he was drawing near to it, he discovered his wife's corpse lying by the roadside in a decomposing condition. He was greatly affected and sent for six male shamans who were brothers, and six female shamans also, who all lived near. When they arrived, the males performed the shaman rites. Nevertheless their eyes were unable to reach me for I had covered myself well. But at last the youngest one of them very nearly discovered me. When I saw that he was just about to set his eyes on me, I caught up a tuft of grass and waved it upwards. This made many mountains to spring up as a screen between us, so that he did not see me.

"Then the male shamans were all sent out of the house and the females brought in. All six performed the shaman rites. The youngest of them all but set eyes on me. She said in her frenzy, 'A bachelor witch-fox wanted a wife and went off to find one. When thou wentest away, he came to thy house, seized thy wife's soul and bore it away. He married her and now she and he are living happily together. Tomorrow at the break of day thou shalt go to fight him.' So spake she.

After that I could not sleep and kept awake till daylight appeared. Just before noon I heard voices close to my house. Very soon after, I heard fire roaring close by and tongues of fire began to come through the cracks. I gave my wife a push, turned her into a little bird, and then popped her into my mouth. That

539 done, I ran to and fro about my house. There were
825 two openings, through one of which a tongue of fire
754 from a burning log leaped out into the yard. Seeing
789 this, I rushed out with it and alighted upon my feet.
Then all at once two great burning sticks of wood fell
upon my body. From that time I knew nothing and all
appears like a bad dream." Thus ends the story as told
by Reynard himself.

CHAPTER LVI

A REMARKABLE AINU LOVE TRAGEDY

Kutri of Crag-top was the most handsome man in his district and was highly regarded by all. He had lovely locks of fine wavy black hair and a delightful beard. He was as strong as a bear in his prime, and as bold, and he knew not what fear was. He was as swift of foot as a deer, as clever as a wily fox, as keen-sighted as a hawk, and as quick and sure in his movements as a weasel pursuing his prey. He never returned from the hunt empty-handed and was never known to miss a fish with his hook or spear. His club for killing salmon sounded three times to any other man's once. In shooting, his aim was so true that his arrows invariably hit the mark, and he, above all others, knew how to track animals in the forest. He could wind the instrument for decoying deer so well that when he blew it, the sound he made was so sharp and clear as to be indistinguishable from the call of a doe for its young, the cry of the young for its mother, or a signal of distress or alarm. He was wonderful! The man was like a demi-god among his fellows. He was also very eloquent of speech; he could roar like thunder when he was angry, and when at peace his voice was like the rippling of a gentle stream of water running among the pebbles in its course. No one could stand before him. He was the pride and hope of his race, and good-tempered and humble withal. The maidens delighted in him and all the young men envied him; for, did not everyone praise him? and did not the chiefs and elders of the people extol his virtues?

539
831
181 Yai-mah of the Hollows was a very beautiful maiden. All admired the damsel and loved her. She was tall and broad-shouldered. Her back was as straight as an arrow. Her arms and limbs were round and shapely. She carried her head high and with grace, and her step was quick, firm and springy. She was as pure and innocent as a beautiful lily. She had magnificent dark hair reaching nearly to her shoulders, and it was glossy like a ripe plum in full bloom. Her brows were thick and her eye-lashes long. Her eyes were of a lovely dark brown colour and very bright. To look at her was to be fascinated by her, for she was always as full of grace and charm as she was lively and pretty. Every part of her bespoke joy and vigour. Her face was like a full moon, round, glossy and fat, and the tattoo round her mouth was of a glowing dark blue, well cut in and beautiful to behold. Her smile, courted by all alike, was bewitching, and her voice sounded like the jingle of metal bars when they knock together. She could weave garments and sew better than any other damsel, and her embroidery was beyond compare. She could tell stories, sing, and dance, and she could also play the harp and hum cradle songs. She could bring in more water without spilling, and carry bigger loads of wood than any other woman, and her garden plot was always well kept. She was a model in every way and had no blemish. She could cook beautifully, and her dishes were savoury and appetizing. Her chestnut, fish-roë, and millet dumplings were enjoyed and relished by all. If Kutri was like a well-grown ash tree of the mountain forest, Yai-mah was like a lovely flower of the sheltered hollows.

539 Kutri one day went down to the Hollows where
831 Yai-mah lived, and as he went along he met her in the
584 path not far from her home. When they saw each other they were both struck as by a blow. They came to a sudden standstill and neither could take eyes off

A REMARKABLE AINU LOVE TRAGEDY 439

the other. They admired one another's beauty and handsome form, helplessly. There they stood, eyeing each other with unbounded amazement and wondrous fascination. Instead of making way for Kutri to pass, as she, being a woman, ought to have done, Yai-mah stood in the middle of the path, rooted to the ground, and gazed at him as though mesmerized. Neither could pass the other. Though they saw one another now for the first time, yet they suddenly began to overflow with love for each other. Nay, as a loving sister, Yai-mah rushed to him and placed her head upon his shoulder. Kutri took her by the hand and they stepped to one side of the path and seated themselves side by side on a log. Long did they linger and lovingly did they sit and talk. Yea, till the evening shadows began to lengthen did they abide there in great contentment of heart. Then, as if waking from a beautiful dream, Kutri quietly gave Yai-mah his small knife and sheath as a pledge, and she, in return, affectionately handed him a piece of her own embroidery. Thus did they pledge one another their troth and then they each returned to their separate homes in joy and gladness. [539] [831] [584]

But alas, Kutri found that there were grave objections to his marriage with Yai-mah. In the joy of his newly found love for her, he had quite forgotten that when a mere baby in arms, his father-chief had betrothed him to the infant daughter of a certain chief who lived in another village. The child's name was Ara-shik. This child had grown up to be as ugly as Yai-mah was beautiful, and she was idle, dirty, useless, and a backbiting chatterbox. Moreover, as her name implies, she had but one good eye, for the other was very weak. Kutri had no love for her and had never wished the betrothal to be consummated. Had he not, indeed, many times declared before all that he would never marry her, come what might? But the two chiefs were as stones and would not soften. He [582]

539 himself was just as obdurate. His aversion to that
631 one-eyed, unlovable damsel was fixed and absolute.
584 There was consequently much unhappiness in his home
where bickerings and quarrels were the order of the
day.

Yai-mah also had been betrothed when a baby to another child in a village some distance away, Wenku by name, and when she was told that the early betrothal could not be broken off, she wept bitterly and began to pine away. Her proposed husband was a very poor, ill-formed, and fiery-tempered man, and as jealous as jealous could be. He was greatly feared by all and not the least so by Yai-mah herself. This man could neither hunt nor fish, and the very dogs everywhere shunned him. Moreover, as he had a partly withered arm, he was unable to shoot with the bow. He was a worthless drag on his family and the people of the village scorned him. His scowl would shame the worst of demons. Yai-mah had not a particle of love for him and declared she would rather die than become his bride. When he heard this and also that she desired to wed Kutri, he became more jealous than ever, if that were possible, and as fierce as an enraged and hungry man-eater bear. And poor Yai-mah had much trouble and shed many bitter tears. It was indeed a very unhappy state of affairs.

Neither could forget their love for the other, nor, indeed, had they a wish to do so. And so they felt they must meet again. They came together one evening and settled to flee away secretly by night, and go to live by themselves among the mountains, far away from their people. They appointed a place to which each should by stealth carry some necessities, a few at a time, so as to attract no attention from prying eyes, and hide them carefully away against the hour of departure. Yai-mah took her best embroidered dress, her waist-band, which was ornamented with

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brass rings, her ear-rings, beads, and necklace, her
 harp, a weaving loom, some thread, a cooking pot, two
 wooden spoons, two bowls and eating cups, a water
 ladle, a small knife, a few dumplings to eat on the
 way, a few dried fish, and a little millet. These she
 tied up in a neat bundle and rolled in a mat. Nor did
 she forget to fix all up securely, ready for a sudden
 departure, in a carrying-aling, the headpiece of which
 she had made soft and beautifully ornamented. When
 all was prepared, she hid it away very carefully among
 some bushes by a little stream, and then returned
 home to await the moment arranged for the elopement.

Kutri brought a long and short knife, an axe, his
 fine yew bow, elegantly decorated with thin slithers
 of cherry bark, a quiver well filled with arrows, a good
 supply of aconite poison, some stout string, a few
 strong sandals made of deer and fish skins, a cup and
 moustache-lifter, a bear-skin bag containing tinder
 and a fire drill, a fox skull for divination and a tray or
 two upon which to place skull fetishes and offerings
 to the deities. He also carried some bear's galls as
 medicine. Ever thinking of his dearly beloved Yai-
 mah, he took one thing he believed she might possibly
 forget, and which as it happened she surely did over-
 look, namely, a pair of scissora. Later, when they
 unpacked their bundles in their new home and he pro-
 duced the scissora, her pleasure was unbounded. Her
 face lit up with true love and her eyes flashed with
 joy. Her beautiful moon-like face beamed with smiles.
 She, too, had thought that Kutri might possibly for-
 get something, and, so, not to be outdone, she produced
 from her work-bag a fine deer decoy and handed it to
 him. Great was his pleasure and loud his laughter
 when he saw it, for he found that he had quite forgotten
 to bring one! The rafters of their little hut rang again
 and again with the ripple of Yai-mah's lovely voice,
 and the musical roar of Kutri's melodious accompani-

539 ment was delightful to hear. They were overjoyed to
831 find that when busy preparing to set off on their
583 journey together, each had been so filled with thought
for the other in little things.

When all was ready and the night of departure had arrived, they came quietly to the rendezvous, each followed by a fine hunting dog as companion. These faithful creatures seemed quite to understand what was on foot, for when their master and mistress took up their bundles and silently moved off towards the mountains they placed themselves in front and trotted on a little ahead, as though to show them the way. Then came the man, with Yai-mah, being a woman, behind. On they went tramping along for twice six days, camping each night in some secluded nook near water. When they started each morning, Kutri's dog alone went ahead, while that of Yai-mah followed close behind its mistress as though to prevent a surprise from the rear. The dogs seemed to know that there might be danger. On the evening of the twelfth day they came to a beautiful glade, in the midst of which there was a lovely tarn, the clear blue waters of which rippled with the movements of trout as they sported on the surface. The land round the tarn was a plain covered with most luxuriant green grass, in which were two big companies of fat deer peacefully feeding. One was a herd of fine bucks, and the other consisted of does with their fawns. Not far off were other small lakes, on which could be seen many geese and wild ducks resting quietly. All appeared to be most gentle and tame. In the light of the setting sun it was like the kingdom of the gods. It was grand beyond description, and there, right under a big elm-tree, which would yield fine bast for weaving into cloth, they determined to build their house and make it their permanent abode.

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They laid themselves down under a tree and slept 539 there the first night, in the open. The twinkling stars 831 came out one by one, and the silver moon, climbing 583 up into the heavens, made the shadows of the forest trees behind them move like living beings as it coursed its way across the skies.

Pau, pau, called the foxes in the distance, and the cries of the night birds, as they flitted overhead just above the trees, were loud and constant. Yet they heard them not. The pine-martens came out of their holes and watched the sleepers with their sparkling, saucy eyes, but they saw them not. A fine fat buck unsuspiciously approaching the place where they lay, soon scented them. He sniffed, stamped his foot on the ground, whistled, and bounded off to report to his family. But Kutri was quite unaware of it. A bear roared not far away but Yai-mah slept in peace. The winds whispered in the tree tops and made a rustling among the leaves of the elms. A moonbeam rested peacefully on Yai-mah's smiling upturned face and softened it by adding to its divine beauty, while Kutri lay with his head pillowed on his arm, snoring with a pleasing rhythmic measure. It was a heavenly sight!

The night passed and at early dawn they awoke to a new day amid the whistling of the striped and red squirrels as they scudded about the tree trunks and branches, and the whirring of the tree-grouse and quails as they rose and flew away. The insolent jay alone seemed to scream defiance. The drumming of woodcocks and the quack of the ducks, together with the song of the skylark, were delightful to hear. It was splendid!

They did not hear the hoot of the owl, and little did they dream of the tragedy which was to follow. And so they abode in a fancied security. But alas, a sad end was soon to come to this peace!

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Now when the flight of the lovers became known, Wenku of the withered arm and Ara-shik of the weak eye raged like demons and vowed dire vengeance. Cunning as an evil, bewitching fox, Wenku called in the shamans and asked them to divine the whereabouts of the couple. Thus did they think to gain knowledge of them and so pursue and find them. But neither by their séances nor divinations could they prevail. The secret was well kept, for the guardian angels of Kutri and Yai-mah were too mighty for them and hid them from view. So after a time they ceased their incantations and let them go. It is true they nearly succeeded, for the two dogs showed much uneasiness and distress for a day or two. They felt the influence of the shamans. But soon they quieted down again and peace reigned around. Yet the enemy would not rest. Their anger burned like fire. The rage of Wenku resembled that of a big wounded she-bear just robbed of her cubs; his fury was like a mighty torrent rushing madly down a narrow gully, or like a roaring wind tearing over the high mountain ranges. Vengeance he would have, said he, even though it cost him his life. So mad, so jealous was he.

Now Wenku had two male friends who were his relations, and they were evil like himself. These, together with Ara-shik, the woman of the one weak eye, conspired together to find out and follow up the tracks of the pair to the very end, and there slay Kutri and bring back Yai-mah to her village. Here Wenku swore to marry her before them all, according to the promise made for him and her during their childhood. Out of a new-born hatred, Ara-shik agreed to the murder of her affianced Kutri. To such lengths did her jealousy carry her. They set out on their quest, and after three months' continual searching discovered their retreat. Oh, the fiends! They carefully hid themselves in the undergrowth by the glade and watched,

A REMARKABLE AINU LOVE TRAGEDY 445

waiting for an opportunity to accomplish their wicked end. The two faithful dogs scented danger and gave warning to their master and mistress. They kept close watch over them night and day. Thenceforth neither Kutri nor Yai-mah ever wandered far from the lake. Instead of wood, they burned dried grass and rushes for cooking their food. There was no need for them to go many yards from their tiny house, for at their very door they were able to catch all the trout they needed for themselves and their dogs. Moreover, deer could be shot at any time from their window, and the lake water was good for drinking purposes. So, too, there were plenty of tubers close to their walls. It was a lovely and ideal spot. They felt secure at home, for the enemy could not approach because of the dogs. Wenku and his companions were all great skulking cowards, while Kutri was brave as a bear and a fine shot with his bow. All knew that he never missed his mark. Yet their danger was very great. Several times did the fiends attempt to approach the lodge, but the brave dogs never once allowed them to come within bowshot of the place. 539 ● 831 578

Meanwhile Wenku and his friends were all well hidden, waiting for a chance to wreak vengeance. One day Kutri wandered, quite unarmed, nearer to the forest than usual. He was thinking deeply and did not notice that he had gone so far from his home, and the dogs gave no warning. Then it was that one of the wicked men shot a poisoned arrow at him which struck him just above his shoulder. In haste he returned to his hut and told Yai-mah what had happened. Thereupon she fell upon his neck with tears in her eyes and a great catching of her breath. She also had a big lump in her throat. Bravely did she, at the bidding of her husband, draw her knife—the very knife he had given her when they first met—from its sheath, so beautifully carved by Kutri, and at his command cut

539 out the poisoned arrow head, and then with wonderful
331 daring apply her lips to the wound and endeavour to
578 suck out the poison. These were brave deeds indeed,
but, alas, all was in vain. Soon he died. From Yai-
mah's very arms did his soul depart to the other
world.

When Yai-mah saw that the spirit of her beloved husband had taken its departure to the other world she reverently arranged the body by the hearth. She placed some food and a cup of water near it. She then quickly washed her face, smoothed her hair, donned her best garments, put her earrings in her ears, fixed on her necklace and beads, and placed the little knife Kutri had given her in her bosom. She then knelt down by the side of the corpse and addressed it thus:

[162] "We were very happy here, you and I, in our love. But the time was all too short. The wicked enemy soon came here and by great foxy cunning and fiendish strategy succeeded in sending your soul away. He has caused you to depart from your handsome body and you are now a living spirit in the other world. You have been ever true to me, as I to you. I will come and be with you in that better world to which you have gone, where we shall be happy for evermore. Yea, where we shall never more be parted. Lo, I come! I come!" Having so said, Yai-mah immediately swallowed a big dose of Kutri's poison, made of aconite, lay down by his side and soon went away to be with him. Theirs was a true love, unswerving to the end. Their devotion in life and in death was wonderful!

When Wenku and his companions entered the hut a little later, they found the two stretched out dead side by side, by the hearth. One of Yai-mah's arms was resting over poor Kutri's wounded neck. It was a truly pathetic sight. But that wicked demon man, Wenku and his companions in evil were very much

A REMARKABLE AINU LOVE TRAGEDY 447

angered by the sight. There was no pity in their hearts. Wenku in his rage gave a fierce kick to Yalmah's side, when, lo, the poisoned arrow-head she had drawn from his stricken neck, and which she had cast upon the floor, stuck into his foot. He did not at first notice what it was, for his fit of passion had partially numbed his senses. Soon a tingling sensation was felt by him, and then pain like burning. He looked down and found the arrow-head sticking into his foot. He began to fear, and all worked to save him. But he quickly died, so that his fiendlike spirit went off with a roar to Gehenna. The groan he gave when he died was like that of a mighty dying bear in his death struggles. Long did it echo among the hills.

Ara-shik, the weak-eyed woman, then suggested that the hut be burnt down as it stood, to destroy the dead bodies completely. Her male companions agreed at once and did so. All was entirely consumed. But what of the dogs? They were nowhere to be seen. They had escaped. Having burnt all up, Ara-shik and her friends set off towards their distant homes. They had not gone far, however, before those two faithful dogs, which had been lying in wait for them, pounced out from behind a tree and severely bit them about the legs and arms. Soon the wounds began to swell and become inflamed. They burned like fire so that they could hardly walk. A fever began to consume their whole bodies. Day after day as they struggled on they got worse and worse and quarrelled with one another. They snarled, and scratched, and even began to bite one another. Long before they could reach their homes they died in agonies, foaming at the mouth and barking like dogs. They had been visited by "dog-punishment." They went off one after the other to Gehenna, whining like curs. There they must abide with the demons for ever and ever, in raging jealousy and madness. Their bodies were left to the

2: Batchelor M-5 (1877-1924) 1927

AB6 Ainu AB6

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AINU LIFE AND LORE

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578 foxes and to rot in the forest, for there was no one to bury them. But in the place of the dead they will always see, far away, Kutri and Yai-mah living in joy and peace, and this will add greatly to their punishment.

When all was over the two faithful dogs returned to their old homes, and thus did the people learn that Kutri and Yai-mah were no more, and that their enemies had met with the punishment they deserved.

THE END

796 desirable to treat this subject at length in this place, for the reason
535 that there is so little known as yet concerning the significance of the
Aino dances. The dancing is not graceful. In some instances it would
seem that the dances are imitative of animals, as the bear dance and
the crane dance mentioned by Mr. Blackiston, who when unaware of
the name "was forcibly struck with the resemblance of the chanting
used during the performance to the sounds uttered by cranes."

796 A strange ceremony was once witnessed by Mr. Louis Bochner
among the Saru Ainos, which is thus quoted by Mr. Blackiston.

The chiefs were dressed expressly for the occasion in handsome robes embroidered
with blue, and wore crowns of straw decorated with red flannel and bits of tin.
Within the lodge were Japanese gifts that had accumulated for perhaps a score of
generations, old swords, rice dishes, and lacquered ware; the oldest much the best and
very handsome, the newest nearly plain lacquer.

The Ainos in drinking raised their heavy mustache with a small stick, somewhat
like a paper cutter, made for the purpose and sometimes neatly carved. The next
morning on the shore some of the Ainos made a prayer to the sea-god to quiet the
swollen waves, and to send back two boats that had gone out each with two Ainos a
couple of days before. The same day an Aino boat that went in search of them,
brought back one boat, but the other seemed to be lost. The two rescued, but half
starved men were fed on the seashore, and towards sunset there was a singular
dance on the beach. The Aino men of the village formed one line and the women
another, and with poles like lances in their hands went through many evolutions.
Sometimes they would make as if charging with their lances against the sea. Then
there was another prayer by an old man facing the sea. After sundown all hope for
the other boat was given up, and according to custom the women in all of the neighbor-
ing five villages devoted themselves to lamentations, which they kept up the greater
part of the night. They squatted in pairs on the ground, facing and hugging each
other, and wailed and shed tears. The men did not join in the crying, and the
women did not except while squatting.

There is also a harvest festival, which occurs in November, when
much saké is consumed with singing and dancing. Both sexes join in
most of the dances.

Some of the popular songs are given by Dr. Scheube, among which
the following will bear translation:

535
539 *Drinking song.*—I am chief in this village; thou art chief in another village. We
do not know which of us is the wiser. In order to decide we must begin a strife of
words together. This, however, does not go well with the drinking. Therefore we
will content ourselves with the drinking.

Song of thanksgiving.—I am very fortunate that I have received from you, most
honored sir, such good eating and drinking.

Fishes song when a new boat is first used.—The daughters of the master are beautiful,
the old as well as the young. So beautiful will this boat also be.

MYTHS AND FOLK-LORE.

982
177 The Ainos having been, as it may reasonably be supposed, more or
less subjected to Japanese influences for a thousand years, it would be
very strange if they had not borrowed something from the latter of
their mythology and folk-lore. So indeed they have, but this influence
has not been so strongly felt as might be expected, doubtless because

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the two peoples are so surprisingly different in character and in their ways of thinking. 773
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The mythologies of the Japanese and Ainos are essentially distinct. After eliminating from the latter numerous stories, which are obviously imitations or adaptations of Chinese or Japanese tales, there remains a totally distinct series of narratives, handed down verbally from an unknown source and perhaps from a very distant age.

The mythology of the Japanese is a remarkable development of ancestral worship. The Mikado traces his descent to the sun, the common ancestor of the Japanese people. The system treats of the exploits of gods and heroes, the latter being elevated to places among the kamui to be revered and worshiped. There is scarcely a moral teaching in it. It is a kind of hero worship, but the hero may be a very wicked sinner.

The Aino myths, on the other hand, usually have a moral application. The Ainos have but few great heroes. The subjects of their tales are mostly beasts and birds. These are the gods of the Ainos, as well as the actors in his fairy-land. It would extend this report to an undue length to reproduce all the stories translated by Professor Chamberlain, Dr. Scheube and Mr. Batchelor, but some of them may well be given to indicate their general character. Dr. Scheube has given three quite interesting tales concerning the Japanese hero Yoshitsune, who is supposed to have visited the Ainos in the twelfth century, and to have taught them various useful things. There is also a strange story of a Japanese girl who was disobedient. Her father put her into a box and threw it into the sea. It was borne northward by wind and wave, and finally landed in Yezo, where the town Ishikari now stands. A dog came along and broke open the box with his teeth. The maiden was still alive. As she saw the dog she said to herself, "I have been disobedient to my father at home, therefore I have fared so badly. Here where there are only dogs I must obey them that I may not again be punished. In my earlier stage of existence it was predestined that I should marry a dog." So she married the dog and the two lived happily together, and she brought forth a child whose body was covered with long black hair, and other hairy children. These were the first Ainos. It is doubtful whether this is an Aino legend. It is more probably of Japanese origin.

The following stories are selected from the translations of Prof. B. H. Chamberlain and Mr. J. Batchelor:

HOW IT WAS SETTLED WHO SHOULD RULE THE WORLD.

By Professor CHAMBERLAIN.

When the creator had finished creating this world of men, the good and the bad gods were all-mixed together promiscuously, and began disputing for the possession of the world. They disputed—the bad gods wanting to be at the head of the government of this world and the good gods having a similar desire. So the following arrangement was agreed to: Whoever, at the time of sunrise, should be the first to

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see the luminary, should rule the world. If the bad gods should be the first to see it rise, then they should rule; and if the good gods should be the first, then they should rule. Therefore both the bad gods and the brilliant gods looked toward the place whence the sun was to rise. But the fox-god alone stood looking toward the west. After a little time the fox cried out, "I see the sun rise." On the gods, both good and bad, turning around and gazing, they saw in truth the refulgence of the sun in the west. This is the cause for which the brilliant gods rule the world.

WHY THE COCK CAN NOT FLY.

By Professor CHAMBERLAIN.

When the Creator had finished making the world and had returned to heaven, he sent down the cock to see whether the world was good or not, with the injunction to come back at once. But the world was so fair that the cock, unable to tear himself away, kept lingering on from day to day. At last, after a long time, he was on his way flying back up to heaven. But God, angry with him for his disobedience, stretched forth his hand and beat him down to earth, saying: "You are not wanted in heaven any more." That is why, to this day, the cock is incapable of any high flight.

ORIGIN OF CIVILIZATION.

By Professor CHAMBERLAIN.

When the world had only recently been made, all was still unsettled and dangerous, for the crust of the earth was thin. It was burning beneath, and unstable, so that the people did not dare venture outside of their huts even to obtain food, for they would have scorched their feet. Their necessities were relieved by the god Okikurumi, who used to fish for them, and then send his wife, Turesh, round with what he caught. She every day popped in at each window the family meal for the day. But the conditions of this divine ancestor was that no questions were to be asked, and that none should attempt to see Turesh's face. Well, one day a certain Ainu, in one of the huts, not content with being fed for nothing, must needs disobey Okikurumi's commands. Curious to see who was the lovely ministering maiden, he watched for the moment when her hand with food in it appeared at the window, seized hold of it and forcibly pulled her in, disregarding her screams. No sooner was she inside the hut than she turned into a wriggling, writhing sea monster. The sky darkened, crashes of thunder were heard, the monster vanished, and the hut was consumed by lightning. In punishment of that one man's curiosity, Okikurumi withdrew his favor from the whole race and vanished. Ever since then the Ainu have been poor and miserable.

According to another tradition, which seems to be among those most widely spread, the Japanese hero Yoshitsune arrived on the scene some time after Okikurumi had begun teaching the Ainu men how to fish and hunt, and Turesh had begun teaching the Ainu women how to sew. Being of a wily disposition, he ingratiated himself so well with the divine pair that they bestowed on him their only daughter in marriage. The wedding took place at Piratori, in the district of Saru. Yoshitsune was thus enabled to penetrate the secrets of the Ainu. By a fraud, to which his wife was an unwilling partner, he obtained possession of their treasures and of their books and sled, carrying all with him. Okikurumi and Turesh, incensed at this insult, disappeared through a cavern at the summit of Mount Hayopira, near Piratori. Since that time the Ainu have lost the art of writing and of pottery, and have taken to buying their clothes, etc., from the Japanese. When interrogated on any point on which they are at a loss for an answer, the almost invariable Ainu reply is, "We do not know, for we have no books. Those that our ancestors had were all stolen by Yoshitsune."

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A VISIT TO THE UNDERWORLD.

By Professor CHAMBERLAIN.

A handsome and brave young Aino, skillful in the chase, one day pursued a large bear into the recesses of the mountains. On and on ran the bear, and still the young fellow pursued it up heights and crags more and more dangerous, but without ever being able to get near enough to shoot it with his poisoned arrow. At last on a bleak mountain summit, the bear disappeared down a hole in the ground. The young Aino followed in, and found himself in an immense cavern, at the far extremity of which was a gleam of light. Toward this he groped his way, and, on emerging, found himself in another world. All was as in the world of men, but more beautiful. There were trees, houses, villages, human beings. With them, however, the young hunter had no concern. What he wanted was his bear, which had totally disappeared. The best plan seemed to be to seek it in the remoter mountain district of this new world underground. So he followed up a valley, and, being tired and hungry, picked the grapes and mulberries that were hanging on the trees, and ate them while walking leisurely along.

Suddenly, happening to look down on his own body for some reason or other, what was his horror to find himself transformed into a serpent! His very tears and cries on the discovery of the metamorphosis were changed into snake's hisses. What was he to do? To go back like this to his native world, where snakes are hated, would be certain death. No plan presented itself to his mind. But unconsciously he wandered, or rather crept and glided, back to the mouth of the cavern that led home to the world of men; and there, at the foot of a pine tree of extraordinary size and height, he fell asleep. To him then, in a dream, there appeared the goddess of the pine tree and said: "I am sorry to see you in this state. Why did you eat the poisonous fruits of Hades? The only thing for you to do, if you wish to recover your original shape, is to climb to the top of this pine tree and fling yourself down. Then you may, perhaps, become a human being again." On awaking from this dream the young man, or rather snake, as he found himself still to be, was filled half with hope, half with fear. But he decided to try the goddess' remedy. So gliding up the tall pine tree, he reached its topmost branch, and, after a little hesitation, flung himself down. Crash he went. When he came to his senses he found himself standing at the foot of the tree; and close by was the body of an immense serpent, all ripped open, so as to allow of his having crawled out of it. After offering up thanks to the pine tree and settling up divine symbols in its honor, he hastened to retrace his steps through the long tunnel-like cavern, through which he had originally come into Hades.

After walking for a certain time he emerged into the world of men, to find himself on the mountain top whither he had pursued the bear which he had never seen again. On reaching home he dreamt a second time. It was the same goddess of the pine tree who appeared before him and said: "I come to tell you that you can not stay long in the world of men after once eating the grapes and mulberries of Hades. There is a goddess in Hades who wishes to marry you. She it was who, assuming the form of a bear, lured you into the cavern and thence to the underworld. You must make up your mind to come away."

And so it fell out. The young man awoke, but a grave sickness overpowered him. A few days later he went a second time to the underworld, and returned no more to the world of the living.

PANAUMBE PANAUMBE AND THE WEeping FOXES.

By Professor CHAMBERLAIN.

There were Panaumbe and Panaumbe. Panaumbe went down to the bank of the river and called out: "Oh, you fellows on the cliff behind yonder cliff; ferry me across." They replied: "We must first scoop out a canoe. Wait for us." After a little while

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Panaumbe called out again. "We have no poles," said they; "we are going to make some poles. Wait for us." After a little while longer he called out a third time. They replied thus: "We are coming for you. Wait for us." Then the boat started—a big boat, all full of foxes. So Panaumbe, having first seized hold of a good bludgeon, feigned dead. Then the foxes arrived and spoke thus: "Panaumbe, you are to be pitied. Were you frozen to death, or were you starved to death?" With these words all the foxes came up close to him and wept. Thereupon Panaumbe brandished his bludgeon, struck all the foxes and killed them. Only one fox did he let go, after breaking one of its legs. As for the rest, having killed them all, he carried them home to his house and grew very rich [by selling their flesh and skins].

Then Panaumbe came down to him and spoke thus: "Whereas you and I were both equally poor, how did you kill such a number of foxes and thereby become rich?" Panaumbe replied, "If you will come and dine with me, I will instruct you." But Panaumbe at once said, "I have heard all about it before," and went out. Descending to the bank of the river, he called, crying out as Panaumbe had done. The reply was: "We will make a boat at once. Wait for us."

After a little while he called out again. "We are going to make the poles. Wait for us," said they. After a little longer they started a whole boat full of foxes.

So Panaumbe first feigned dead. Then the foxes arrived and said: "Panaumbe here is to be pitied. Did he die of cold, or did he die from want of food," with which words they all came close to Panaumbe and wept. But one fox among them—a fox who limped—spoke thus: "I remember something which once happened. Weep at a greater distance." So all the foxes sat and wept further and further away.

Panaumbe was unable to kill any of these foxes, and as he brandished his bludgeon they all ran away. Not one did he catch, and he himself died a lamentable death.

THE HARE GOD.

By Professor CHAMBERLAIN.

Suddenly there was a large house on top of a hill, wherein were six persons beautifully arrayed, but constantly quarreling. Whence they came was not known. Thereupon Okikurumi came and said: "Oh, you bad hares. You wicked hares. Who should not know your origin? The children in the sky were pelting each other with snowballs, and the snowballs fell into this world of men. As it would have been a pity to waste heaven's snow, the snowballs were turned into hares, and those hares are you. You who live in this world of mine, this world of human beings, must be quiet. What is it that you are brawling about?" With these words Okikurumi seized a firebrand and beat each of the six with it in turn. Thereupon all the hares ran away. 'This is the origin of the hare god, and for this reason the body of the hare is white, because made of snow, while its ears, which are the part which was charred by the fire, are black.

THE WICKED WIZARD PUNISHED.

By Professor CHAMBERLAIN.

One day a wizard told a man whom he knew that if any one were to go up a certain mountain peak and jump off to the belt of clouds below, he would be able to ride about on them as on a horse and see the whole world. Believing this, the man did as directed, and in very truth was enabled to ride about on the clouds. He visited the whole world in this fashion, and brought back with him a map which he had drawn of the whole world, both of men and gods. On arriving back at the mountain-peak in Aino land, he stepped off the cloud on to the land, and, descending to the valley, told the wizard how successful and delightful the journey had been, and thanked him for the opportunity he had given him of thus seeing so many strange sights.

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The wizard was astounded, for what he had told the Ainu was a wicked lie, in-⁷⁷³vented with the sole intention of causing the death of the man, whom, for reasons best ⁵³⁹known to himself, he hated. Still, as that which he had meant as an idle tale was apparently an actual fact, he decided to see the world himself in this fashion. So, going to the top of the mountain and seeing a belt of clouds a short way below, he jumped on to it, but was simply smashed to pieces in the valley beneath. That night the god of the mountain appeared to the first (good) man in a dream and said, "The wizard has met with the death which his fraud and folly deserve. You I kept from hurt because you are a good man. So when, in obedience to the wizard's advice, you leapt off onto the cloud, I bore you up and showed you the world in order to make you wiser. Let all men learn from this how wickedness leads to condign punishment."

LEGEND OF A FAMINE.

By Mr. JOHN HATCHER.

There was a woman who was ever sitting by the window, and doing some kind of needlework or other.

In the window of the house there was a large cup filled to the brim with wine, upon which floated a ceremonial moustache-lifter.

The ceremonial moustache-lifter was dancing about upon the top of the wine cup. In explaining the subject from the beginning and setting it forth from the end, the tale runs as follows:

Now look, do you think that the great god, do you think that the true god, was blind?

In Ainu land there was a great famine and the Ainu were dying for want of food, yet with what little rice-malt and with what little millet they had they made (a cup of) wine.

Now the great god had mercy, and, in order that our relatives might eat, produced both deer and fish.

And the great god had mercy upon us, therefore he looked upon us and, in truth, saw that in Ainu land there was a famine, and that the Ainu had nothing to eat. Then was that cup of wine emptied into six lacquer-ware vessels.

In a very little while the scent of the wine filled the whole house.

Therefore were all the gods led in and the gods of places were brought from everywhere, and they were all well pleased with that delicious wine.

Then the goddess of the rivers and the goddess of the mouths of rivers danced back and forth in the house.

Upon this the gods laughed with smiles upon their faces;

And while they looked at the goddesses they saw them pluck out two hairs from a deer;

And, as it were, blew them over the tops of the mountains; then appeared two herds of deer skipping upon the mountain tops, one of bucks and the other of does.

Then they plucked out two scales from a fish, and, as it were, blew them over the rivers; and the beds of the rivers were so crowded with fish that they scraped upon the stones, and the tops of the rivers were so full that the fish stood out like the porches of houses and were dried up by the sun.

So the things called fish filled all the rivers to the brim.

Then the Ainu went fishing and caused their boats to dance upon the rivers.

The young men now found fish and venison in rich abundance.

Hence it is that Ainu land is so good. Hence it is that from ancient times till now there has been hunting. Hence it is that there are inheritors to this hunting.

LEGEND OF THE LARGE TROUT.

By Mr. JOHN HATCHER.

At the source of the Saru River there is a large lake.

In this lake there was a monster trout which was so big that it used to flap its (pectoral) fins at one end and wave its tail at the other.

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Then the honorable ancestors met and went to kill this fish, but found themselves unable to accomplish their end, though they attempted to do so for many days.

Because then they very much desired to kill the fish, the gods, who had a special regard for the welfare of Ainu land, sent help from heaven.

And the gods descending, they seized the great trout with their hands (claws).

Upon this it plunged mightily and went to the bottom of the lake with great force.

Then the gods put forth all their power, and, drawing the great trout to the surface of the water, brought it ashore.

Upon this all the honorable ancestors drew their swords and chopped the fish till they quite killed it.

The Ainu appear to have a special dread of large lakes, because they say that every now and again one of the monster fish suddenly puts in an appearance and commences its destructive work of swallowing animals and human beings. Only a few hundred years ago, they say, one of these awful fish was found dead upon the shores of the Shikot-tô (Chitose Lake). This monster had swallowed a large deer, horns and all, but the horns caused a severe attack of indigestion to come on, which the fish could not get over; nay, the horns were so long that they protruded from its stomach and caused its death.

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823] It is to the actions of one of these monstrous fish that all earthquakes, of which there are many occurrences in Yezo, are to be traced. The earth, *i. e.*, so far as Ainu land is concerned, is supposed to rest upon the back of one of these creatures; and whenever it moves, the world, as a matter of course, must feel the effects and move also. This earthquake-causing fish is sometimes called *Tukushish*, *i. e.*, "trout," and sometimes *Mushiri ikkewo chep*, *i. e.*, "the backbone fish of the world."

LEGEND OF OKIKURUMI IN LOVE.

By Mr. JOHN HATCHER.

The goddess felt lonely and gazed upon the inside and surveyed the outside of the house.

She went out, and behold,

The clouds were floating and waving about in beautiful terraces upon the horizon over Ainu land. Yes, that is what she saw.

So she returned into the house backwards and took down the needlework.

Again she looked at the point of her needle and fixed her gaze upon the eye and thereof.

Then came a little bird, called "water wagtail," and sat upon the window shutter and wagged its tail up and down and waved it from right to left.

Then two chirps and three chirps came to her and touched the inside surface of her ears, and what she heard was this:

The mighty Okikurumi, who is the governor of all Ainu land, went out of doors for a little while and, seeing you, has fallen ill of love on your account.

And though two bad fish and two good fish were placed before him for food he refused to eat.

Now, if Okikurumi should die, the soul of Ainu land will depart.

Then the little bird called "water wagtail," waving its tail, spake two words to her and said: "Have mercy upon us, that Okikurumi may live."

Thus then, by simply looking out upon the world, Okikurumi fell so sick of love that, though two bad fish and two good fish were set before him, he could not eat.

Dear, dear, how badly he felt.

Therefore the form of a woman resembling the goddess was made and sent down to Okikurumi.

The house was set in order; that woman who was sent down put things to rights. Then Okikurumi looked through his sleeve and saw the beautiful woman.

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He got up greatly rejoicing; he ate some food; strength came back to his body, and—the woman was gone. T13
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Okikurumi saw he had been deceived, but there was nothing to be done and nothing to say; so he got well.

POIYAUMBE.

By Mr. JOHN RATCHELOR.

We three, my younger sister, my dear brother, and I, were always together.

One night I was quite unable to sleep; but, whether what I now relate was seen in a dream or whether it really took place, I do not know.

Now I saw upon the tops of the mountains, which lie towards the source of our river, a great herd of male deer feeding by themselves. At the head of this great herd there was a very large speckled buck; even its horns were speckled. At the head of the herd of female deer there was a speckled doe skipping about in front of its fellows. So I sat up in my bed, buckled my belt, winding it once around my body, and tied my hat strings under my chin. I then fastened my leggings, made of grass, to my legs, slipped on my best boots, stuck my favorite sword in my girdle, took my quiver sling in my hand, seized my bow, which was made of yew and ornamented with cherry bark, by the middle, and sallied forth.

The dust upon the road by the river side was flying about. I was taken up by the wind and really seemed to go along upon the clouds. Now, my elder brother and younger sister were coming along behind me.

And as we went along, in truth, we saw that the mighty mountains were covered with great herds of bucks and does; the bucks had a speckled male at their head, even its horns were speckled; there was also a speckled female deer skipping about at the head of the does.

On coming near them I took an arrow out of my quiver and shot into the thickest of the herd, so that the mountains became covered with the multitude of those which had tasted poison (i. e., which had been hit with poisoned arrows). And my older brother, shooting into the thickest of the herd of does, killed so many that the grass was completely covered with their bodies; within a very short time the whole herd, both of bucks and does, was slain. How was it that that which but a short time since was a deer became a man? That I can not tell.

With angry words he said to me: "Because you are a brave Poiyaumbe and your fame has spread over many lands, you have come hither with a purpose of picking a quarrel with me, but, however brave you may be, I think you will probably find that you are mistaken."

When he had spoken so much, this lordly person drew his sword with a flash and struck at me with powerful strokes; in return I also flashed out my sword, but when I hit at him with mighty blows there was no corresponding clashing sound. It was extremely difficult to come upon him; it was as though the wind caught the point of my sword. Though this was the case, though it was difficult to strike him, and though I did not realize that I was struck, yet much blood spouted out of my body. That abominable bad man was also bleeding profusely.

Whilst things were going on in this way, my elder brother and younger sister met with the speckled doe and both attacked it with drawn swords. With great fear they fought; and when I looked I saw that my elder brother was cut in twain; as he fell he put out his hands and raised himself from the earth. I then drew my sword and cut him twice or thrice, so that he became a living man again. Then riding upon a sound like thunder, he quickly ascended to the skies and again engaged in the fight. I now heard a sound as of another person being slain elsewhere; it was my younger sister who was killed. With a great sound she rode upon the sun (i. e., she died with a groan). Upon this the bad foreign woman boasted, and said that she had slain my younger sister and thrown her to the earth. Then the two, the woman

773 and man, fell upon me with all their might and main, but I struck the bad woman
539 twice or thrice, so that she rode upon the sun; she went to the sun a living soul. Then the bad, malignant man, being left alone, spoke thus: "Because you are a Poiyaumbe and the fame of your bravery has spread over many countries, and because you have done this, know ye that the place where I live is called Samataye. The two, my younger brother and sister, are the defenders of my house, and they are exceedingly brave. Thus, then, if I am slain by you, my younger brother will avenge my death and you will live no longer. You must be careful."

Now I made a cut at that bad, malignant man, but he returned the blow, and I swooned. Whether the swoon lasted for long space or a short, I know not; but when I opened my eyes I found my right hand stretched out above me and striking hither and thither with the sword, and with the left I was seizing the grass and tearing it up by the roots.

So I came to myself. And I wondered where Samataye could be and why it was so called. I thought that name was given to the place to frighten me, and I considered that if I did not pay it a visit I should be laughed at when I returned home, and thus feel humiliated.

Therefore I looked up and discovered the track by which this multitude of persons had come. I ascended to the path and passed very many towns and villages. And I traveled along this path for three days and three nights, in all six days, till I came down upon the seashore; here I saw many towns and villages.

Here there was a very tall mountain, whose top extended even into the skies; upon its summit was a beautiful house, and above this circled a great cloud of fog. I descended by the side of the house, and, stealthily walking along with noiseless steps, peeped in between the cracks of the door and listened. I saw something like a very little man sitting cross-legged at the head of the fireplace staring into the fire, and I saw something like a little woman sitting on the left-hand side of the fireplace.

Here again was a woman who in beauty excelled my younger sister. Now, the little man spoke thus: "Oh, my younger sister, listen to me, for I have a word to say. The weather is clouding over and I am filled with anticipation. You know you have been a prophet from a child. Just prophesy to me, for I desire to hear of the future."

Thus spake the little man. Then the little woman gave two great yawns and said: "My elder brother, my little elder brother, listen to me, for I have a word to say. Wherefore is my brother thus in anticipation? I hear news from a distant land; this is news coming from above the mountain of Tomisanpet. The brave Poiyaumbe have been attacked by my elder brother without cause, but a single man has annihilated my brother and his men. Whilst the battle proceeds a little Kesorap comes flying across the sky from the interior; and, though I earnestly desire to prophesy about it, some how or other it passes out of my sight. When it crosses the sea it darts along upon the surface of the water like a little fish; coming straight towards our town is the clashing of swords, the sword of a Ya un man and a Rep un man; blood is squirting forth from two great wounds; the sword of the Rep un man goes in to the setting sun and is lost; the handle of the sword of the Ya un man shines upon the sun. Although our house was in peace it is now in danger. In speaking thus much my eyes become darkened. Pay attention to what I have said."

As she said this, I pretended that I had but now arrived, and knocking the dirt off my boots upon the hard soil just outside the house I lifted the doorscreen over my shoulders and stepped inside. They both turned round and looked at me with one accord; with fear they gazed at me from under their eyebrows. Then I walked along the left-hand side of the fireplace with hasty strides.

I swept the little man to the right-hand side of the fireplace with my foot, and, sitting myself cross-legged at the head thereof, spake thus: "Look here, little Samataye man, I have a word to say; attend well to me. Why has your elder brother, the Samataye man, attacked us without reason? Has he not done so? As you have

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 stirred up this war without reason, you will be punished by the gods; you will be annihilated. Listen to what I have to say. Besides, although I am a wounded man, I will overthrow your town. Listen to what I say." And when I had said so much, I drew my sword and flashed it about. I struck at him with such blows that the wind whistled. We ascended to the ceiling fighting, and here I chased him from one end of the house to the other. Whilst this was going on, a very great multitude of men congregated upon the threshold. They were as thick as swarms of flies; so I cut them down like men mow grass. 773 539

Whilst this was going on the little woman said: "Oh, my brothers, why did ye commit such a fault as to attack the Poiyaumbe without cause? Was it that ye desired to slay those who had no desire to die that ye fell upon them? Henceforth I shall cast in my lot with the Poiyaumbe. Listen to my words."

When the little woman had thus spoken, she drew a dagger from her bosom and cut down the men at the door like grass; we fought side by side. Fighting so, we drove them out of the house, and when we looked at them, there were but a few left, but behind them stood the little Samatnye man; yes, he was there. In a very short time those few persons were all killed. After this I went after the Samatnye man with hasty strides, and drew my sword above him. I struck at him with heavy blows. The Samatnye woman also stood by my side and hit at her brother with her dagger.

In a short time he received two or three cuts and was slain. After this the little woman wept very much, and spake, saying: "As for me, I am undone. I did not desire to draw my dagger against a man without friends. As the little hawks flock together where there is food, so have I an earnest desire to be with thee, oh Poiyaumbe. Listen to what I say."

AN AINO RIP VAN WINKLE.

In conclusion comes the story of Rip Van Winkle, told in so many forms by so many peoples. It should be compared with the legend of the fisher boy Urashima and his Pandora's box, which Professor Chamberlain has so well rendered in verse from the Japanese. The translation of this Aino version is also by the same pen.

A certain Aino went out in a boat to catch fish in the sea. While he was there a great wind arose, so that he drifted about for six nights. Just as he was like to die, land came in sight. Being borne on to the beach by the waves, he quietly stepped ashore, where he found a pleasant rivulet. Having walked up the bank of this rivulet for some distance, he descried a populous town, in whose neighborhood were crowds of people, both men and women. Proceeding to the town itself, he found an old man of divine aspect, who said to him: "Stay with us a night and we will send you home to your own country to-morrow. Do you consent?"

So the Aino spent the night with the old chief, who next morning addressed him as follows: "Some of my people, both men and women, are going to your country for purpose of trade. So, if you will put yourself under their guidance, you will be able to go home. When they take you with them in the boat you must lie down and not look about you, but completely hide your head. That is the condition of your return. If you look, my people will be angry. Mind you, do not look." Thus spoke the old chief. Well, there was a whole fleet of boats, inside which crowds of people, both men and women, took passage. There were as many as five score boats, which all started off together. The Aino lay down inside one of them and hid his head, while the others made the boats go to the music of a pretty song, which he much enjoyed. After a while they reached the land. When they had done so the Aino, peeping a little, saw that there was a river, and that they were drawing water with dippers from the mouth of the river and sipping it. They said

to each other, "How good this water is." Half the fleet went up the river. But the boat in which the Ainu was, continued its voyage, and at last arrived at the shore of his native place, whereupon the sailors threw the Ainu into the water. He thought he had been dreaming, and then he came to himself. The boat and its sailors had disappeared; whither he could not tell. But he went to his house, and, falling asleep, dreamt a dream. He dreamt that the same old chief appeared to him and said: "I am no human being; I am the chief of the Salmon, the divine fish. As you seemed in danger of perishing in the waves, I drew you to me and saved your life. You thought you only staid with me a single night. But in reality that night was a whole year, at the conclusion of which I sent you back to your native place. So I shall be truly grateful if henceforth you will offer liquor to me, set up the divine symbols in my honor, and worship me with the words, 'I make a libation to the chief of the salmon, the divine fish.' If you do not worship me, you will become a poor man. Remember this well." Such were the words which the divine old man spoke to him in his dream.

LIST OF SPECIMENS FROM THE AINOS IN YEZO, COLLECTED DURING
THE SUMMER OF 1888.

By ROMYN HITCHCOCK.

[The numbers refer to the entries in the register of the U. S. National Museum.]

Mat.—Made of the rush *Scirpus maritimus*, the *suge* of the Japanese, with black or brown colored squares of dyed bark of *Tilia cordata*. The elm bark is also used for the colored parts. The brown color is obtained from the bark of *Excelsus turbinata*, the black from *Alnus maritima*. Ainos of Yezo, 1888. 150632.

Mat.—Same as 150632. Ainos of Yezo, 1888. 150633.

Mat.—Same as 150632, different pattern. Ainos of Yezo, 1888. 150634.

Mat.—Same as 150632, different pattern. Ainos of Yezo, 1888. 150635.

Mat.—Same as 150632, different pattern. Ainos of Yezo, 1888. 150636.

Shoes made of fish skin.—Worn with snow-shoes in winter. (See Pl. xcvi.) Ainos of Yezo, 1888. 150637.

Quicer and poisoned arrow.—Arrows with iron heads, poisoned with a preparation of aconite root; used to kill bears. Ainos of Yezo, 1888. 150638.

Quicer and poisoned arrows.—Arrows with bamboo heads, poisoned with a preparation of aconite root. The shafts made in sections of reed and wood, with feathered ends. Ainos of Yezo, 1888. 150639.

	Inches.
Length of bamboo head.....	1½ to 2
Length of upper shaft of wood.....	5½ to 6
Length of lower shaft of reed.....	12½ to 13

Stone arrow heads were probably in use by the Ainu within the historic period. They are found buried on the soil near the surface in many places.

Bow.—Made of the wood of *Taxus cuspidata*, which is preferred for the purpose. The specimen is 49 inches in length. The string is twisted bark cord. (See Fig. 84.) Ainos of Shari, Yezo, 1888. 150640.

Bow.—Similar to 150640, but 52 inches long. Ainos of Yezo, 1888. 150641.

Bow.—Small bow of wood wrapped with strips of bark to strengthen it. The string is secured at one end to a piece of hard wood fitting over the end of the bow like a cap, held in place by a wooden pin. Ainos of Yezo, 1888. (See Fig. 84.) 150642.

Snowshoes.—Made of wood with thongs of bear skin. These are worn with the shoes of fish-skin [No. 150637] or with much more comfortable boots made of hide and fur. (See Pl. xcvi.) Ainos of Bekkal, Yezo, 1888. 150643.

Sandals.—Shutuberi. Very rudely made of walnut bark, secured to the foot with cords of bark. (See Pl. xcvi.) Ainos of Piratori, Yezo, 1888. 150644.

directions and hang down in large wavy curls. The fingers³⁰² are occasionally passed through it, and then with the palms of the hands it is plastered down on both sides.

A characteristic Ainu method of making the morning "toilette" is to bend the head low and let the long hair fall over the forehead. The two hands are then placed under it on the temples, and suddenly and violently the head is shaken and thrown back, the hair being pressed down by the hands at the same time. If the first attempt at neatness is not approved of, the process is repeated two or more times. I must confess that personally I could seldom see any marked difference between a head of hair "dressed" and one "not dressed"; but it must be remembered that the Ainu have no looking-glasses, and what they think is right is of course right for them.

Formerly, when an old woman lost her husband she had her⁹⁶⁵ head entirely shaved, and when the hair had grown long again³⁰² she repeated the process as a proof of fidelity and affection to her deceased spouse. It is very rarely done now. She used to wear a sort of cap, with an aperture at the top, round the crown of the head during the time that her hair was short; and it was incumbent on the widow to wear a look of sorrow and pain till her hair grew long again.

The Ainu men have long beards and moustaches, which are³⁰² never trimmed, with the exception of the Kurilsky Ainu, who trim theirs. The beard begins to grow when they are very young, but it is shaved till they reach manhood. It is then left to grow naturally, and never touched again as long as they live. Ainu women, whom nature has not favoured with such³⁰⁴ a manly ornament, supplement their deficiency by having a long moustache tattooed on their lips. Their hands and arms are also tattooed.

The tattooing among the Ainu is limited to the fair sex, and it is confined to the head and arms. Why and when the fashion was adopted is not known, and the semi-Ainu legends on the subject are very vague. One legend says that when⁵³⁹ the Ainu conquered Yezo, which was then inhabited by a race³⁰⁴ of dwarfs — "the Koro-pok-kuru" — some Koro-pok-kuru women came to the Ainu camp to beg food from them, and they did so by passing their arms through the reed walls of

539 the Ainu huts. One day an Ainu clutched one of these arms
304 and pulled it in, when a tattooed pattern on the tiny arm was greatly admired by the hairy conquerors, who adopted the practice from that day.

304 A simpler reason is that the women, not being so hairy as
[539] the men, are humiliated by their inferiority in that respect, and try to make up for it by tattooing themselves. In support of this theory may be quoted the fact that women are only tattooed in parts which are left uncovered when clad in their long *atsis* gowns.

The Ainu process of tattooing is a painful one. The tattoo marks are usually done with the point of a knife; not with tattooing needles, as by the Japanese. Many incisions are cut nearly parallel to each other. These are then filled with cuttle-fish-black. Sometimes smoke-black mixed with the blood from the incisions is used instead. On the lips the operation is so painful that it has to be done by instalments. It is begun with a small semicircle on the upper lip when the girl is only two or three years of age, and a few incisions are added every year till she is married, the moustache then reaching nearly to the ears, where at its completion it ends in a point. Both lips are surrounded by it; but not all women are thus marked. Some have no more than a semicircular tattoo on the upper lip; others have an additional semicircle under the lower lip; and many get tired of the painful process when the tattoo is hardly large enough to surround their lips. The father of the girl is generally the operator, but occasionally it is the mother who "decorates" the lips and arms of her female offspring. Besides this tattooed moustache, a horizontal line joins the eyebrows, and another line, parallel to it, runs across the forehead. The tattoo could not be of a coarser kind. A rough geometrical drawing adorns the arms and hands of women, the pattern of one arm being often different from that of the other. Frequently only one arm is tattooed. I never saw tattoos that went further than the elbow, neither did I see any other part of the body tattooed. The four specimens given in the illustration show the patterns most usual in different tribes, though each individual has some slight variations.

Fig. 1 was copied by me from the arm of a woman at Frishi-

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571 with the more imaginative Japanese. It is to be noted, however, that the Ainu, though to a certain extent as imitative as monkeys, have also a large amount of personality and originality, due to their shy and unsocial habits. This originality is not surprising when we remember that they are taught nothing, and that each man provides for himself and his family, but has no markedly friendly feelings towards his neighbours; in other words, it is a state of degradation very similar to that of wild animals. Perfect indifference is shown by the people of one village towards those of another. They are neither friends nor foes. All have a right to live, but as for helping one another, that is out of the question.

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538 Having no written documents, each man, in his easy-going manner, recites and sings as best pleases himself such verses or legends as he has heard from his father or from some other person, and the result is that, according to the reciter's greater or smaller poetical and musical tastes, the grandfather's composition, already altered by his father, is again altered by the son, which makes it a composition of his own. This transformation of a given theme is common even among civilised nations when people are set to repeat the same story verbally transmitted from one to the other—the version of the third person has but little in common with that of the first. If this we do with a spoken narrative, how much more with tunes learned by ear only, and characterised in the delivery by individual temperament and transient mood.

869 The Ainu do not teach these legends to their children, and if learned at all they are merely "picked up" by ear and, in a manner, at random; therefore, most Ainu profess ignorance as to their existence, and a man, when I asked him if he knew any, scornfully answered in these identical words, translated:—"The Ainu are taught nothing, and they know nothing."

•539 The few legends, &c., that I heard were told me by Benry at Piratori, and by another old man, the chief of a village up the Saru River. The title of one was "Tushi-une-pan"—"Twice Below;" the story of Yoshitsune, a Japanese hero, and Samoro-kuru (a Japanese man-friend of Yoshitsune), who came to Yezo and had a great struggle with a huge fish, which was harpooned by them and disappeared twice under the water, capsizing the boat which contained the two fishermen.

Yoshitsune's temper was roused, and he cut the *nipesh*¹ 539 rope to which the harpoon was fastened. The fish went to die at the mouth of the Saru River, when plains of hemp sprouted out of its body.

Another legend, called "Kimta-na," is a rather different and more simple version of Tushi-une-pan's story which I have just related.

Yet another variant of the same legend is found in the "Inu-sapk"—or "A Summer Story." (literally translated: *Inu*, hear, relate; *sapk*, summer), which was so very confused that I could not make head or tail of its minuter details; but, like the "Kimta-na," it was about a famine in the Ainu land.

Then there was a fourth, which went by the name of "Abe-ten-rui"—"Burning to embrace," or love-sick. It was again about Yoshitsune, who had fallen in love with a pretty Ainu maid, and could not eat either good or bad fish until she appeared to him in a dream. As Yoshitsune was a strong-minded man he got over his love, and taught the Ainu not to be deceived by woman's wiles.

These and other similar legends, some of which do not bear 538 repeating, being too improper, can be collected at Piratori or on Volcano Bay from the half-civilised Ainu; but I am inclined to think that they are mostly concoctions of Japanese ideas construed or misconstrued in the Ainu language. [199]

Ainu do not indulge in poetic compositions which have a definite metre, nor do they use special words for rhyme or rhythm; but all the words in their songs are intelligible, and seldom meaningless syllables are used, as in many of the chants of other savage nations. This of course is because, as has been said, their songs are merely a form of conversation adopted on certain occasions.

Some of their music seems to have been suggested to them 533 by such animal sounds as the plaintive howling of bears, wolves, and dogs.

Music is believed by the Ainu to have the power of curing 533 illness, or rather, of scaring away from the body those evil 755 spirits which are supposed to have taken possession of it; but, 753 when used as exorcism, the music is no longer grave, slow,

¹ *Nipesh*: a kind of hemp.

THE KAMUI

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825 In the eighth class I have included certain things of unutterable horror, and of these the most noteworthy is the harmless caterpillar known as *ashtoma ikombap*. *Ashtoma* means dread, and though I cannot say that all Ainu regard it with fear and repulsion, it is widely regarded as the materialization of Moshiri-Shinnai-sam, 'world-abnormal-alongside', implying intruding aliens in Ainu-land, and arouses uncanny dread and detestation. There is no fear of caterpillars in general, and it seems possible that the Ainu have come to symbolize in this caterpillar their fear and hatred of the Japanese, by whom they were so long oppressed and treated with contempt. The Japanese are still called Shisam and Shamo or Samo, names apparently connected with Shinnai-sam.¹ It is not only the old people who feel this repulsion for the dreaded caterpillar; young and educated Ainu have told me that the sight of it causes an involuntary shiver—a feeling doubtless inculcated in childhood by the behaviour of their elders. In spite of this, I have never come across any Ainu who feared evil possession (*wen turenbe*) by *ashtoma ikombap*.

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539 NOTE.—The following Ainu folk tale, translated by Mr
776 Watanabe from Chiri's *Classificatory Dictionary of the Ainu*
824 *Language*, Vol. I, p. 201, may be included in this chapter, as it gives some idea of the Ainu attitude to vegetation and the spirit world.—(B.Z.S.)

'You there, the chief of Ruashipet, listen to what I say. We are neither human beings nor evil deities. I remind you, I am the head of *trep* (plant) and here is the head of *pukusa* (wild garlic). In ancient times, when the deity of creation created the world, he prepared nuts, leaves, roots and the like, all over fields and hills on the surface of the world, in order to let the Ainu eat them. Nevertheless, they do not know that most of them are edible. Above all, *pukusa* and *trep* ought to be the core of human food—but no one collects them. Every year they blossom in vain and disappear on the fields and hills of the human world: but (I remind you) their souls, though crying, do go back to the land of *hamui*. I am sad that they return to earth in vain, and ardently wish to tell the Ainu that both *pukusa* and *trep* are edible things, wishing we may be worshipped as deities on that account, so that we may be eaten. I came here from the east to the Ainu country, bringing the chief of *pukusa*, while disguising ourselves as Ainu women. But human beings are so

¹ See *ibid.*, Chapter IX, p. 208.

THE KAMUI

foolish, they regard our foods as dirty and do not even try to eat us. It is for that reason we got angry and came to you. But now we determine that if you do not eat of the food we offer, we will resign ourselves to do no more, but withdraw to the country of deities.

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APPENDIX I : Invocations to the Kamui for Help in Cases of Severe Illness

THE following notes, legends and invocations, with the Ainu originals which Munro took down from dictation, were among the papers brought to me by Signor Fosco Maraini in 1960. The Ainu versions are deposited with the Royal Anthropological Institute.—B.Z.S.

Translation of *Upashkoma* (traditional lore):

Concerning the origin of fire and diverse deities, including Pauchi Kamui who started an epidemic of Dancing Mania among the Ainu.

In the beginning of Ainu Land, Moshiri-kara Kamui [the world-creating deity] originally caused the poplar tree to grow before all other trees. So the poplar wood was then used for fire-making [by friction], but fire was slow to come forth. Thereupon, the god, being angered, blew with his mouth upon the *retara karapash* [the white friction powder first resulting from the rub of the fire-sticks], which flew like a rising flock of birds and became Pauchi Kamui. Fire, failing to come forth from the *kunne karapash* [the subsequent black powder charred by friction], the god, enraged, blew by mouth upon it, and it was as a rising flock of black birds. This thing became Pakoro Kamui [the god of pestilence]. Then *Karasoho* [the passive piece of the fire-drill] was named the strange world powers of evil [Moshiri Shinnaisam], and became that harmful deity. Then the *katchi* [the active stick] was named Iwai-etunnai [the distant and abhorrent thing], an evil deity. Then the *Chikisa-ni* [a variety of elm tree] was taken in hand for fire-making. The white powder became Niso Sanke Mat¹ [female brought forth from the niso or the passive piece of the drill]. Then from the black powder fire came forth. Then from the lower piece Kamui Fuchi emerged. Then the active fire-stick became Kotan Koresu Kamui Ekashi¹ [the guardian of the village community].

Thus very ancient is Pakoro Kamui. Pauchi Kamui,¹ being a deity of no grave importance, gets no *inax*.

¹ Footnotes concerning Niso Sanke Mat, Kotan Koresu Kamui Ekashi and Pauchi Kamui, which were indicated, have not been found.—B.Z.S.

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Translation of *Uebekere* (legend):

● 539. *Uepekan and the doings of Pauchi Kamui.*

In a region of the Ishikari river, was a person called Uepekan. News came to Uepekan that flighty flockings of the folk in his village were being roused by Pauchi Kamui. Behind this [mischievous glamouring by Pauchi] he was, as it were, the trigger cord of a spring-bow set in ambush, the thread of a spider [awaiting its prey]. He alone of all the Ainu could see the outstretched line of the spring-bow, the slightest touch of which must be warily shunned. He felt keen family anxiety for his relatives who could not keep clear of it. By invoking the gods, this evil, after long and wearisome struggle, finally disappeared.

After it had been entirely driven out of his district, there appeared before him a lovely woman, with face illumined as if by lightning, who tripped laughingly—yes laughing!—up to him. [This supernatural being was no other than the chief retainer of the deluding deity, Pauchi. Her wiles having been set at naught by the insight and strength of Uepekan, she had come to love him.] Thus she spake:

"Ainu master, my heart is far too strongly touched [for a goddess]. I can resist no more. To me it seemed good to have amusement [of dancing] with you. But this cannot be since you have made it impossible. Master, I must now expose my body, hitherto seen by no mortal man, that I may prove my true wish to abide peacefully with you as your wife for ever. Do listen to me!"

(Answered Uepekan):

'If it be as you say, divine maid in human form, I worshipfully am willing. My divine wife having shown her own body to prove her true choice, I shall evermore be thankful.'

Thereafter, when Uepekan took a long walk to any place in summer, a heavy but passing shower of rain visited it before his arrival. In winter, before he reached his destination, it was visited by a violent though quickly ceasing storm of wind and hail.

158 786 *An account by Munro of the dancing mania:*

Allowing for slight variations in individual accounts there is remarkable unanimity in the statements given by *ekashi*. Sporadic outbursts are said to have occurred; the most widespread and violent epidemic was between two and three centuries ago, counting roughly by generations. It seems to have spread like wild-fire. Men and women under an irresistible mimetic impulse 'rose like flocks of birds'. Leaping and

APPENDIX I

158 continued to occur intermittently. There are certain advantages in being recognized as an *imu*; there is a camaraderie among *imu* women, and both adults and children are encouraged to laugh at them.

158 The transmutation of a neurosis to *tusu* is somewhat similar. The
791 evil spirit will be drawn out of her body by purification, and a good
[775] spirit will remain her guardian and her spirit guide when she is called
[825] upon to act as medium. This is often Kinashut Kamui, or it may be a
'good fox' or a 'repulsive caterpillar', or a hornet, but it is never that of
a deceased person as is commonly the case in Europe.—B.Z.S.

755 Translation of *Innono-itak* (prayer) to Kamui Fuchi before invoking
158 Kinashut Kamui, to procure transmutation of an incapacitating or
782 distressing neurosis to *Imu*

● 539 Kamui Fuchi, Iresu Kamui, concerning the health of this Ainu
791 woman, she has been ardently desired by an inferior relative of Kinashut
Kamui who has enwrapped her body in the toils of his evil magic. If
the *imu* talk can issue from her mouth and purification be done upon
her, she shall be free to recover. Although she has severe sickness upon
her and difficult trouble within, it can be disentangled and driven out
from this Ainu woman, since Kinashut Kamui is exceedingly quick to
hear an appeal. A messenger of Kamui Fuchi with *inau* can bear the
message to Kinashut Kamui. Although there are very numerous rela-
tives of Kinashut Kamui, he can discern the wrongdoer.

Doing *imu* talk through her mouth [as mouthpiece of Kinashut
Kamui], being inspired to a flow of chatter by Kinashut Kamui, many
children will be amused and will laugh aloud with great outbursts of
laughter, Kinashut Kamui will probably be delighted [to hear the merriment].

This Ainu woman—her body fully cleared by sweeping away [the
evil influence]—please give strength to her arms that she may work well
in the fields. Make Kinashut Kamui to hear by messenger that a *kamui*
—an inferior relative of Kinashut Kamui—making a great quarrel, with
virulent power has tied up the Ainu person in the toils of evil magic.
Doing purification from above, Kinashut Kamui by his *kamui takusa*
may sweep away from the Ainu person [the evil magic]. Nusa-koro
Kamui can use his *kamui takusa* through his dependent relatives [in-
ferior relations]. Kinashut Tono [chief] by his own *takusa*, Nusa-koro
Kamui through the *takusa* of his assistant deities, by their mutual magic
force, by their united strength of arms this Ainu woman may have
exorcising purification. That the Ainu person may recover through the
united minds of the *kamui* and the brushing away [of evil magic] this
is besought.

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Translation of *Innono-itak* (prayer) to Kinashut Kamui for *imu* transmutation from incapacitating or distressing neurosis

(This is preceded by the *innono-itak* to Kamui Fuchi and a very similar one to Nusa-koro Kamui which, however, conveys the request that he—Nusa-koro Kamui—will persuade Kinashut Kamui to obey the behest of Kamui Fuchi and counteract the evil done by his unruly lower relative, usually a snake of some kind. After this, Kinashut Kamui is directly invoked)—

Kinashut Tono [chief of the snakes] will probably have heard the message of Kamui Fuchi. Nusa-koro Kamui, listening to this invocation will probably turn his head this way [pay attention]. This Ainu woman, incontinently desired by your lower relative, has had evil magic put upon her, binding her body. Now as regards this wicked magic, after purification the *imu* talk will issue from the Ainu mouth. Prepare to remove the evil influence from the Ainu person. Kamui Fuchi will probably be thankful.

Translation of *Innono-itak* to Kamui Fuchi before calling Kinashut Kamui, for transmutation to *tusu* in case of a severe neurosis where *imu* could not be obtained by the correct rite

Kamui Fuchi, Iresu Kamui, the life of this Ainu woman has been incontinently sought by a lower relative of Kinashut Kamui. Hence the body of this Ainu woman has been bound up in the magic toils of an ill-tempered *kinashut*. Having applied purification throughout, *tusu* speech will issue from her mouth. If she has that speech, please look at the divine treasure in the Ainu [her] hand, for with the *inau*, the *hike chinoye inau*, she makes the woman's thankful gesture [*korai-mik*]. She will probably be joyful in her heart that the Ainu body may probably improve in health.

Translation of *Innono-itak* to Kinashut Kamui for transmutation to *tusu* when the *ekashi* has failed to induce the preferable *imu*

Kinashut Tono, it seems that one of your many lower relations seeks incontinently to possess the body of this Ainu woman, because he has tied up her whole body till now with evil magic. Kinashut Tono can discover among his own relations the evilly disposed one. Purification completed, the Ainu body having recovered, afterwards *tusu* speech will issue from her mouth. If so, the Ainu master [of her home] will be thankful. With *chinoye inau hike*, this Ainu woman with *tusu* tongue and upraising hands will reverently make offering, giving thanks to Kinashut Kamui as guardian of her life. Accordingly, you are entreated to give commands to your inferior relatives.

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APPENDIX I

A Series of Fourteen Invocations

782 This series of invocations deals with appeals for help to the *kamui* in
 845 difficult or protracted labour, and presumably, when the help is granted
 776 and the child is born, the series need not be completed. No. 3 of the
 755 series is missing. It is an invocation to Nusa-koro Kamui asking him to
 tell Kinashut Kamui to expel the *wen kamui* obstructing the passage
 of the child.

It will be noted that the first in the series is to Kamui Fuchi; she cannot come in contact with the impurity of birth, so she is told that her assistant Uari Kamui is anxious, and she is asked to summon, in due course, all the other *kamui* who can help. She is told that the gifts of offerings [*inau*] should surely stir them to action. They must drive away the evil *kamui*. The second in the series invokes Uari Kamui directly. The method of calling an important *kamui* first, and then his assistant, is repeated in the case of Nusa-koro Kamui and Kinashut Kamui (Nos. 3 and 4), and again when 'the spider' Ashke Tanne Mat is called (Nos. 10 and 11). In No. 12 Wakka-ush Kamui is called before the fresh-water crab, Ami Tanne Mat, is invoked.

782 1. *Innono itak* (invocations, lit. 'prayer-talk') to Kamui Fuchi

845 Kamui Fuchi, Iresu Kamui, as this is a painful and difficult labour
 539 Uari Kamui is disturbed and anxious. Please send a message in haste
 755 to your higher and lower assistants in their proper order. The gift of
 776 *inau* with the message to *kamui* of courage and feeling will surely rouse
 them to activity [lit. 'wake them up']. Usually the pains are gentle and
 easy. But when any evil spirit [*wen kamui*], full of malice, puts on his
 wicked magic, labour continues difficult. With your spirit helpers, the
 brave *kamui* Mintara-ush Guru and the brave *kamui* Ru-koro Kamui
 [gods of the precincts and the privy, respectively], whoever these *wen*
kamui [evil spirits] may be; with these brave *kamui* [spirit-helpers, right
 arms striking] in turn, it is as if the others [evil spirits] are not. Humbly,
 with diffidence in the presence of Iresu Kamui, they can save the Ainu
 person by means of their *takusa* [purification switches]. With *takusa*
etiu, by the ends of the *takusa*, any *wen kamui* can be utterly swept away.
 You are besought to give your orders [to act].

2. *Invocation to Uari Kamui*

Uari Kamui, this painful and difficult [labour, understood] indeed makes this young woman fearful. Since this sudden anxiety is known to Iresu Kamui [Kamui Fuchi] she probably exhorts you in this matter to act without delay, to take the baby from the womb gently and safely and hold [preserve it]. Iresu Kamui will probably be thankful.

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4. *Invocation to Kinashut Kamui*

Surpassingly swift Thinker, Chief Kinashut! Therefore are you sitting with Nusa-koro Kamui, to the west of his place [actually to the north-west]. Inside [the house], near to Kamui Fuchi, the childbirth goes on with difficulty. Uari Kamui, surprised and anxious, sends a message for you to do something. Kamui Fuchi sends a servant to say what I am telling you. Give attention to this. Kamui *takusa* will help the suffering Ainu. Uncoiling from above downwards with your *kamui takusa* on the suffering Ainu and blowing away [hissing] you do *epiru* [exorcism by sweeping]. Afterwards will follow easy labour and delivery from the womb. Iresu Kamui will probably tender thanks.

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5. *Invocation to Apa-sam Kamui*

Beside the door of the house of Iresu Kamui, Protecting Person, Echiririkek¹ Person, Brave Deity with that name! Nearby there is suffering from the evil magic put on by some *teen kamui* whereby labour continues to be difficult. Even if hiding in the earth, you can search it out, and, from the earth, with Mintara-ush Guru [deity of the precincts] can take hold of it in both arms and both sweep it away and punish it for evil doing. Afterwards Shtoruruke² Mat, Kamui Katkimat and your younger sister, holding her spirit *takusa* in both hands [one in each hand] will utterly sweep away from inside the home of Iresu Kamui, with the ends of the *takusa*, the rancorous *kamui*. Tell Mintara-ush Guru [outside] also to grip and punish it. Then afterwards the childbirth will go on gently and easily. Uari Kamui will receive from the womb, and hold, the baby. Iresu Kamui will probably accord thanks.

6. *Invocation to Mintara-koro Kamui or Mintara-ush Guru*

Near Iresu Kamui there is inside [the house] painful and difficult labour. Iresu Kamui being anxious about this thing selects out of many *Tunchi* [assistants or spirit-helpers] Mintara-ush Guru. To make known the tidings Iresu Kamui sends her messenger. Humbly attending to that, with *kamui takusa* held in both hands, in the presence of Iresu Kamui, you may save the Ainu person, and with *takusa* sweep away the ill-disposed *kamui* [pito], clearing it away by the ends of the *takusa*. Later on there will be good childbirth. Uari Kamui with both hands

¹ *Echiririkek* implies that as water trickling down finds its way, so, my informants surmise, the name implies searching out. But this is only a plausible interpretation. The word is a proper name in this place.—N.G.M.

² This is a proper name for which my informants can find no meaning. The nearest dictionary interpretation that I get near to is Great-heap. Another: *Shtoruruke* also refers to the water in which the *shito* or cakes have been boiled for the Bear Festival.—N.G.M.

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845 delivering the child [taking the child from the womb] Iresu Kamui will
● 539 probably be thankful.

755 7. *Invocation to Ru-koro Kamui*

776 Ru-koro Kamui, inside [the house] there is painful and difficult [labour]. Therefore, Mintara-ush Guru, informed of the trouble and being near, asks Ru-koro Kamui to rise and help alongside of Iresu Kamui. Mintara-koro Kamui bears a message about this affair asking urgently that you take in your hands the *kamui takusa* and do *takusa etiu* upon the suffering Ainu. Rancorous *kamui* can be swept out by the ends of the *takusa*, and any evil *kamui* whatsoever, at last there will be an easy birth. Iresu Kamui will probably bestow thanks.

8. *Invocation to Nishu Fuchi (Ancestress of the Mortar)*

Nishu Fuchi, though you be called *Kotan korisme* [village dancer], you are Kamui Katkimat. Chief one of many agents of Iresu Kamui, you are about the same age and were brought up together . . . appearing as *Kotan korimse* you are Kamui Katkimat. Because within the home there is painfully difficult labour, Uari Kamui is startled and anxious at the side [of the patient]. Upon the suffering Ainu from head to feet, if, with the magic force of your outstretched arms, you thrust the spear-shadow rapidly to and fro, any *wen kamui* rancorously putting evil magic upon the Ainu will be annihilated [reduced to powder] by your magic thrust. Afterwards there will be a good childbirth. Uari Kamui, close by [the patient and child], will give protection. Iresu Kamui will surely be gladly thankful.

9. *Invocation to Soko-ni Fuchi (Elder Tree Ancestress)*

Soko-ni Fuchi, [existing] from the most ancient times of Ainu Land! In this way Soko-ni Fuchi is near to Kamui Fuchi in a house where there is difficult labour. On this account Uari Kamui is very anxious and makes haste to tell the trouble. Alongside of Mintara-koro Kamui, Soko-ni Fuchi holds in her hands her *kamui* [spirit] *takusa* and together with Iresu Kamui will save the suffering Ainu by blowing away [the trouble] and sweeping it away altogether by the *takusa*. Thus the rancorous *kamui* shall be entirely ousted, and with easy labour the child be born. Iresu Kamui will probably be thankful.

10. *Invocation to Nusa-koro Kamui to order Ashke Tanne Mat, the long-fingered woman, to lend assistance. She is the Spider kamui, and midwife to all Ainu women*

Kotan Koreau Kamui Ekashi! Near to Iresu Kamui inside [the house] there is painful and difficult [labour]. There is fresh news of great

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anxiety in this matter. Over and above these standing *inau* is something more [than the favour previously asked]. The message of Iresu Kamui has probably been heard that you grant your spirit helper Ashke Tanne Mat to save [the suffering woman]. Uari Kamui alongside adjures you to protect. Please vouchsafe this.

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11. *This invocation is made directly to Ashke Tanne Mat. Like Kinashut Kamui, she is a dependant or assistant to Nusa-koro Kamui*

Ashke Tanne Mat [Long Fingered Female] Kamui Katkimat! Inside, near Iresu Kamui, is a difficult childbirth. Uari Kamui, anxious for this reason, hastens to make it known to Nusa-koro Kamui, who hearing it will probably tell what she says. Together with Uari Kamui you can help to save. Protecting close together there will be a gentle and easy delivery of the child from inside, with near at hand defence [against evil *kamui*]. Iresu Kamui will probably give thanks.

12. *Invocation to Wakka-ush Kamui to demand aid from the kamui of the fresh-water crab, Ami Tanne Mat, the long-nailed woman*

Wakka-ush Kamui, Kamui Pase Gurul Near to Iresu Kamui inside [the house] there is painfully difficult labour. Uari Kamui has much anxiety. Wakka-ush Kamui is asked, together with [offerings of] *inau*, to attend to it. Condescend to command the divine agent [or assistant] Ami Tanne Mat, Kamui Katkimat, to help.

13. *Invocation made directly to Ami Tanne Mat*

Agent of Wakka-ush Kamui [the god of fresh waters] Ami Tanne Mat! [long-nailed female]. Near Iresu Kamui there is certainly suffering and difficult labour. This being so, Uari Kamui is most anxious about it and has surely sent the tidings to Ami Tanne Mat, Kamui Katkimat. Previously, your Chief, Wakka-ush Kamui, has had the message. His command you have probably heard, to take immediately your magic hook of iron in both hands. [This probably means to do the best with it.] Alongside [the patient] Uari Kamui is unable to save the baby in the womb. As to this, if it dies it must die. Uari Kamui being unable has therefore told Kamui Katkimat. Even if the baby dies in the womb, the suffering Ainu, at any rate, has only one soul-possessing body. Uari Kamui, near at hand, asks you to protect.

14. *This invocation to Honpusa, the penis, is a last resort*

This Honpusa, soul-bearing Kamui! From inside myself and from the womb there should be a baby. Gently and easily Uari Kamui should receive and hold it safely. An evil *kamui*, working mischief in an Ainu belly, makes labour continue to be difficult. Urgently needed, your

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medicine [his urine] will clear from above down the belly of the suffering Ainu. If it is drunk, it will clear from above downwards any evil *kamui* from the belly and drive it forth. After delivery of the baby Uari Kamui shall receive it and will probably be very happy.

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As soon as the child comes out of the vagina the parturient woman spreads her legs. In case she is too weak to move herself a big ball of old clothes wrapped together is pushed between her knees.

An experienced woman always stands beside the woman in labor whom she does not leave from the moment of the first birth pangs. Usually it is her own mother or aunt, but another loving relative may also take her place. Several times I saw that a relative came to the pregnant woman who was awaiting her confinement in the house of her husband, even though there was no lack of experienced women in that particular house.

The latter were probably considered more distant or less loving.

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To speed up the birth and to lessen the pains, they massage the woman. The midwife moistens a piece of a marine plant which is called sea herb (*laminaria*), she warms it so that slime issues forth and with this slimy mass she rubs first the back vigorously and then more gently the chest and abdomen. On

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this occasion the following secret remedy is also often used: a dried bat is wrapped up in wood shavings and rubbed over the belly of the sick woman. If the parturition still proceeds with difficulty they pluck some hairs from the belly of a bitch, wrap them with willow chips and start massaging anew.

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The woman who acts as the midwife prays to the spirits of the deceased ancestors, who are generally considered the sole protectors of women, to help the sick woman. This prayer usually goes like this: "Wherever you may be, my little grandmothers, please help today a suffering woman!"

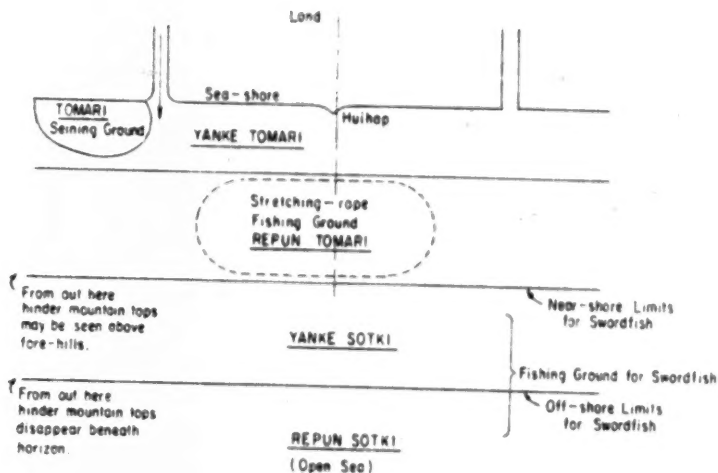
Only a wise and courageous woman can be a midwife.

She must be able to control her feelings and may not lose her head at the moaning and whimpering of the woman in childbirth, or tremble in sympathy for her. She must be able not only to alleviate the physical suffering of the sick woman, but also to pacify her mentally. If it is the woman's first childbirth, the midwife exhorts her to bear her pains patiently, just as other women have done who already have children who now help them with their work and who are therefore the object of envy to childless women.

The Ainu

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226 The operation was carried out with their settlements as base without
 796 using any special lodges. The fish caught was disposed in practically the same way as with the bear. Its head was set on an altar erected out of doors "so that it might return to the open sea with the *inau* and regain its original shape." The flesh was shared as *aeimek* among all the families in the local group and also relatives living outside.

823 (54) YOSHIDA was informed by an old Ainu that the Tokapchi, a male river, and the Ishikari, a female river, are a married couple whose children are the Otopuke and Satnai rivers (YOSHIDA, 1956b, p. 151). Another old Ainu informed him that the Otopuke is a son of the Tokapchi and the Satnai a daughter of it (ibid., p. 326).

776 (55) The dominance-subordinance relation between the *kamui* attributed to a
 823 river, *pet*, as distinguished by the Ainu and around which a river group has evolved, and the *kamui* attributed to each of the tributary streams of the river, has been given no attention in any published materials. For the Ainu belief of water spirits living in a large group with its chief or headman presiding over them, reference may be made to the following descriptions by KINTAICHI: "There are so many of these (water spirits) *kamui* that, when soliciting their help, the Ainus call a chief as (in this ritual prayer),

0 *kamui*, who keep your eyes on the stream flowing down this village of Saru,

0 *kamui*, who command a host of retainers of *wakka ushi kamui*, the

kamui of water,

To you we implore....." (KINTAICHI, 1944, p. 270).

NATORI describes a mythical relationship between *Wakka ushi kamui*, the *kamui* of a given main stream or river, for instance the Saru, and *Nai koru kamui*, the *kamui* of a given glen or spring flowing into it (NATORI, 1941, p. 38). KINTAICHI cites *Pet koru kamui*, river owning *kamui* (KINTAICHI, 1944, p. 217).

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(56) *Shi*-stream.—In CHIRI's explanation of the use and meaning of the affix 'shi' it is remarked that a number of streams into which the headwaters of a river branch are regarded as parent and children and that the one thought to be the main stream receives the affix to indicate its parentage: thus *Shi-Tokoro* means the 'parent' Tokoro, i. e. the head of the main Tokoro (CHIRI, 1951, p. 34).

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Since geographically the headwaters of every river branch into a number of streams, whether large or small, it might be supposed that all rivers have their main stream affixed with 'shi', but whether or not that is always the actual case remains to be proved. As a matter of fact, where the head-streams are distinguished one from another, that one certainly carries the affix which is regarded to be the true main stream. The Satnai, however, gives no indication of its main head-stream being specially distinguished as *shi*-stream, because, as Ushino of Nitmap explains, the head of this river never branches. No investigation has been made for the river Azuma.

(57) *Iworu tapka* and the upper reaches of a river as the abode of nature spirits.—In Otopuke the abode of the river-owning *kamui* was also oriented to the *iworu tapka* of the river, i. e. the summit of Mt. Otopke. In Mukawa, the chief tree-spirit, *shirampa kamui*, as well as the chief bear-spirit, *metotush kamui*, and the river-spirit, *wakka ush kamui*, were believed to reside in the highest mountains in the upper reaches of the river. The land-*iworu*-owning spirits of Tokapchi or Otopke, *Tokapchi or Otopuke iworu koru kamui*, the river-owning spirit, *petorun kamui*, of Tokapchi, and the river-spirit, *wakka ush kamui*, of Azuma, were each held to live in the upper reaches of the respective river. The number and kinds of the land-*iworu*-owning *kamui* could not be identified strictly; in regard to Tokapchi, the spirits belonging to the category are *kotan koru kamui*, the *kotan*-owning *kamui*, i. e. the owl spirit, *niyash koru komui*, the spirit of a certain bird, and some others which could not be named; concerning Otopuke, it is only informed that there were six or seven *kamui* of the category, the names of which my informant could not mention. The author's attempts at reaching a clear definition of this category have been fruitless. It is identified by Hikoichiro Oyamada, of

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